

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 22

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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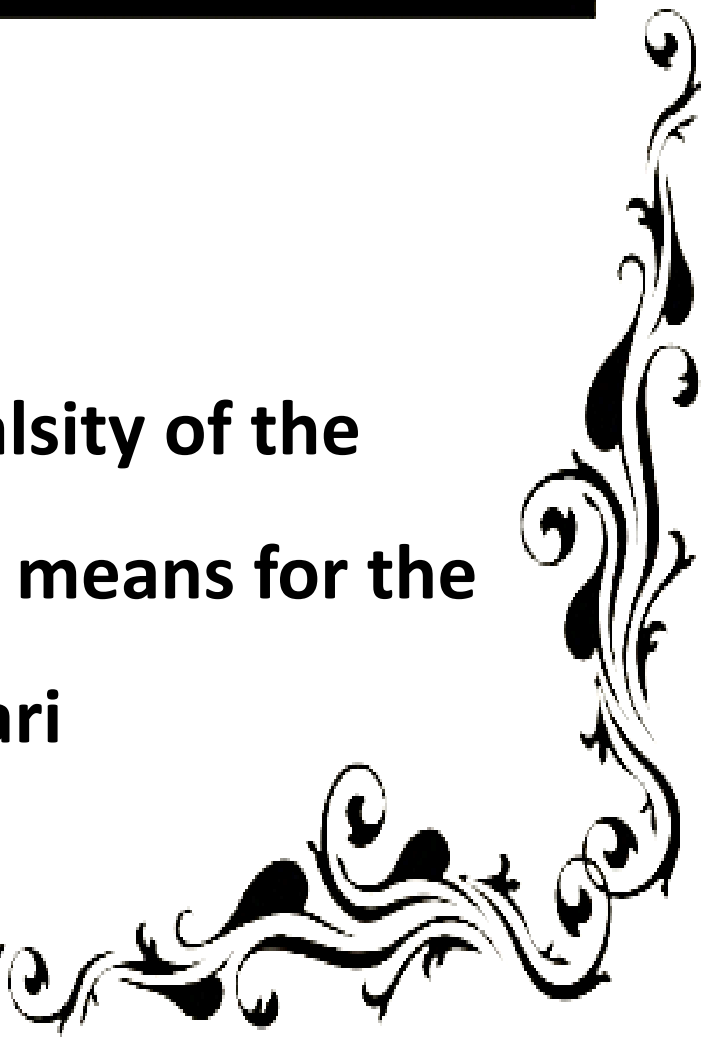
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Students Question :

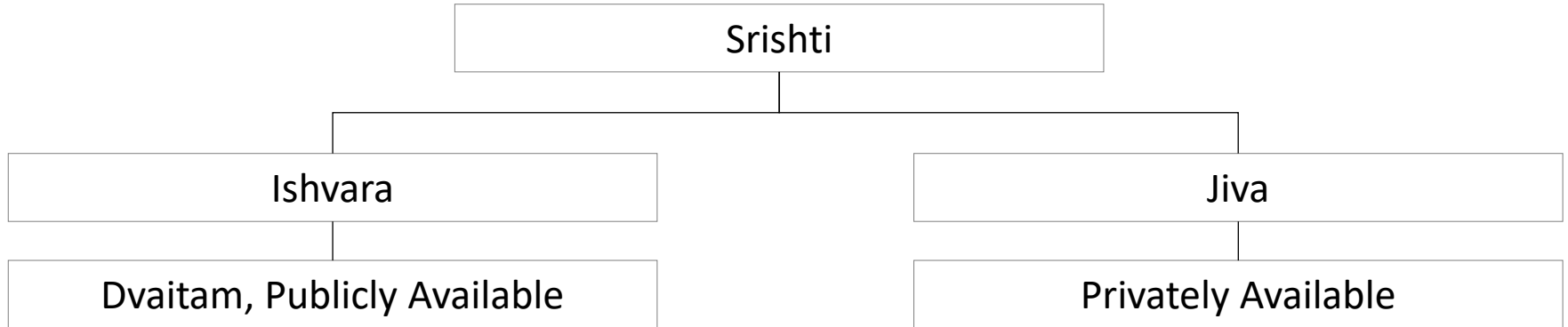
Topic 329 :

(३२९) प्रमाणग्रन्थेषु सत्तात्रैविध्यमुक्तमित्याक्षेपः —

- Prominent Pramana Granthas talk of 3 orders of reality.

How can you negate TSV 1 :

- Difference between Vyavaharika and Pratibhasika has been clearly established in Vedanta Pratibhasa
- Vidyanaraya Differentiates Vyavaharika and Pratibhasika in Panchadasi - Chapter 4
- Dvaita Viveka Prakaranam.



Ishvara Srishti :

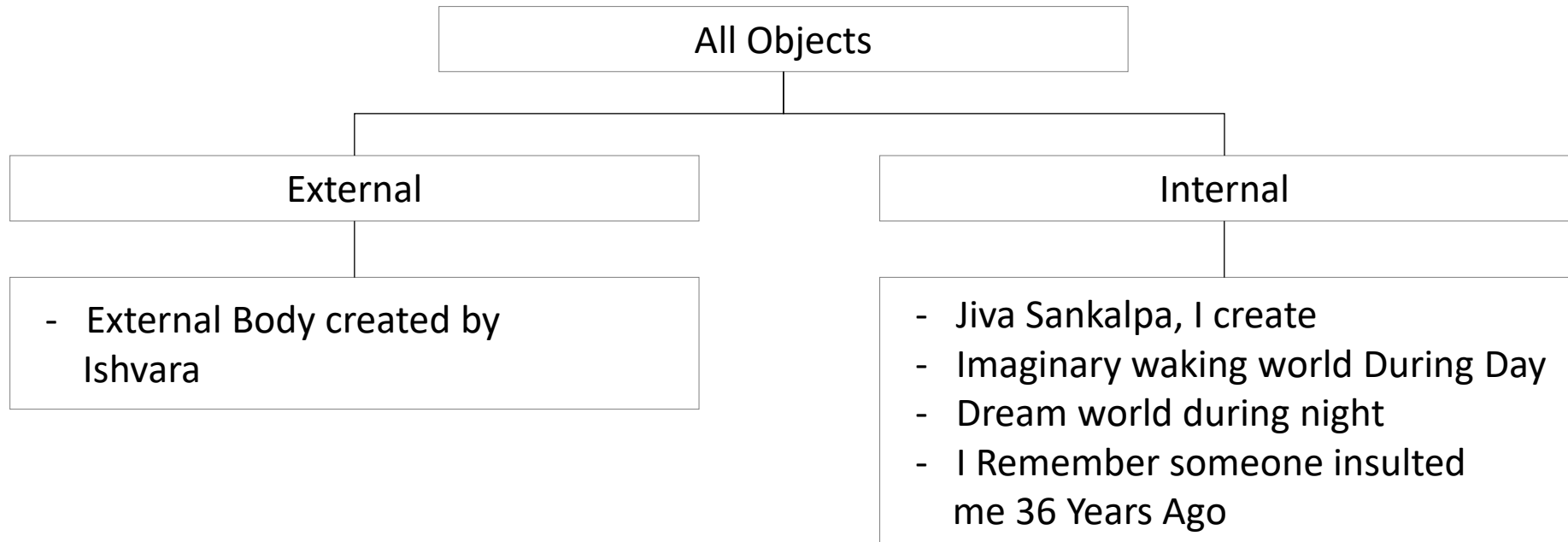
- If externally kept, no problem
- When public world enters mind and becomes private world due to our own Raaga, Dvesha, Vasana, Ahamkara, it becomes a Samsara.

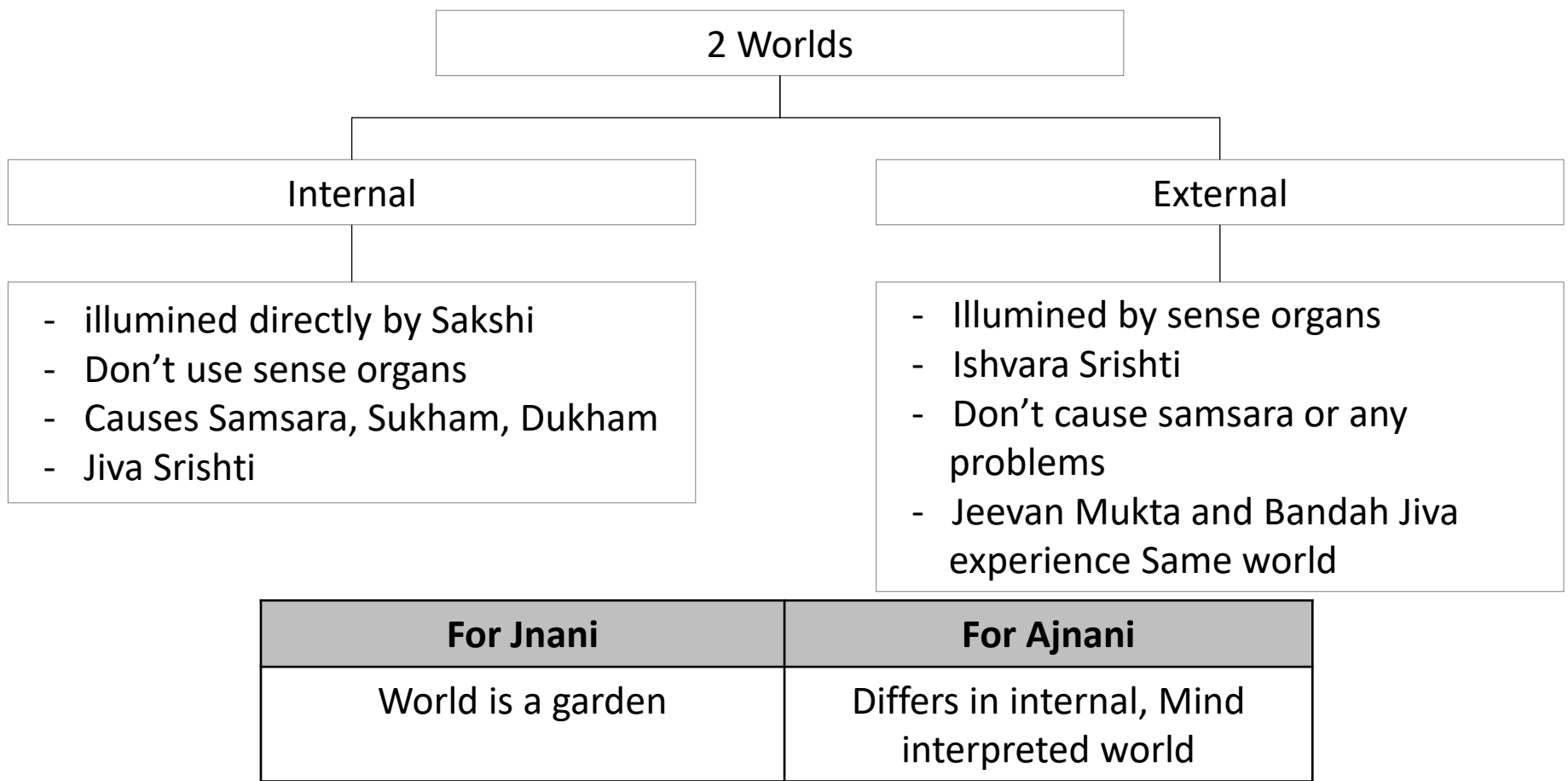
- **In Pratibhasika private world alone Differences are there.**

- Public world without entering mind is no problem
- **Private world alone disturbs us**
- Moksha = Handling private world alone
- Then allow public world to continue
- All Jivan Muktas, inside, always happy by handling the inner world - Chapter 4

Chapter 5 - Mahavakya Viveka :

- Here Chapter 4 - Summary Beautiful





Attach Dhanya Ashtakam of Shankara :

- Aim of Vedanta
- Elimination, correction of inner world alone is possible
- To be happy can't change Family, Spouse, Children, Parents, Swami will never happen...

Only internal world can be and should be changed

- Vedanta is most Practical, otherwise will always be complaining.

- Handle internal world
- Bahya Prapancha, no problem

Panchadasi - Chapter 4 :

- ND influenced a lot by Panchadasi
- Rama Raya Kavi also influenced by Vidyardanya

तथा हि, कयोश्चित् द्वयोः पुरुषयोः पुत्रौ धनार्जनार्थं कदाचिद्देशान्तरं जग्मतुः। तयोर्मध्ये एकस्य पुरुषस्य पुत्रो दिष्टं गतः। अन्यस्य पुत्रो जीवन्नास्ते । प्रभूतं धनं च स सम्पादितवान्। स च स्वस्य प्रभूतधनलाभं स्वपित्र निवेदयितुं द्वितीयस्य मरणं तत्पित्रे निवेदयितुं च कञ्चन वार्ताहरं प्रेषयामास। स तु विप्रलम्भको वार्ताहारो जीवत्पुत्रकायपित्रे तव पुत्रो ममारेति, मृतपित्रकायपित्रे च तव पुत्रो नीरोगो विपुलं धनमर्जितवान्। गजमारुह्य सपरिवारोऽचिरादेवागमिष्यतीति चोवाच। प्रतारकस्य वार्ताहरस्य कपटवाक्यं श्रुत्वा जीवत्पुत्रकः पिता पुत्रशोकाद्भृशं रुरोद। मृतपुत्रकः पिता त्वतीव हर्षमवाप। इत्थमीश्वरसृष्टे पुत्रे देशान्तरे जीवत्यपि मनोमयपुत्रस्य मृतत्वादेको दुःखमवाप । तत्रेश्वरसृष्टः पुत्रो जीवन्नपि स्वपित्रेन सुखं जनयति। तथैवेतरस्येश्वरसृष्टः पुत्रो मृतोऽपि स्वपित्रे न दुःखमुत्पादयति। मनोमयपुत्रस्य जीवनात्सुखमेव तस्याभवत् । तस्मात्सर्वत्र जीवसृष्टिरेव सुखदुःखहेतुर्नेश्वरसृष्टिः सुखदुःखहेतुः।

- Story to show Jiva Srishti is cause of Sorrow, Samsara not Ishvara Srishti.

2 Sons went Abroad

Father 1

Son 1

Died

Father 2

Son 2

Earns Big Money, Healthy, with
family returns

Messenger gives wrong news to
wrong father

Father 1

- Consoler

Father 2

- Consoled
- Crises Intensely

Ishvara Srishti	Jiva Srishti
<ul style="list-style-type: none"> - External son not cause of sorrow - Live son not responsible for fathers Crying, not Crying - Vyavaharika 	<ul style="list-style-type: none"> - Cause of crying, Non-crying - Son Alive, father crises - Internal Dead Son, live son gives emotions of Joy, Sorrow - Pratibhasika

Bheda between Vyavaharika and Pratibhasika exists :

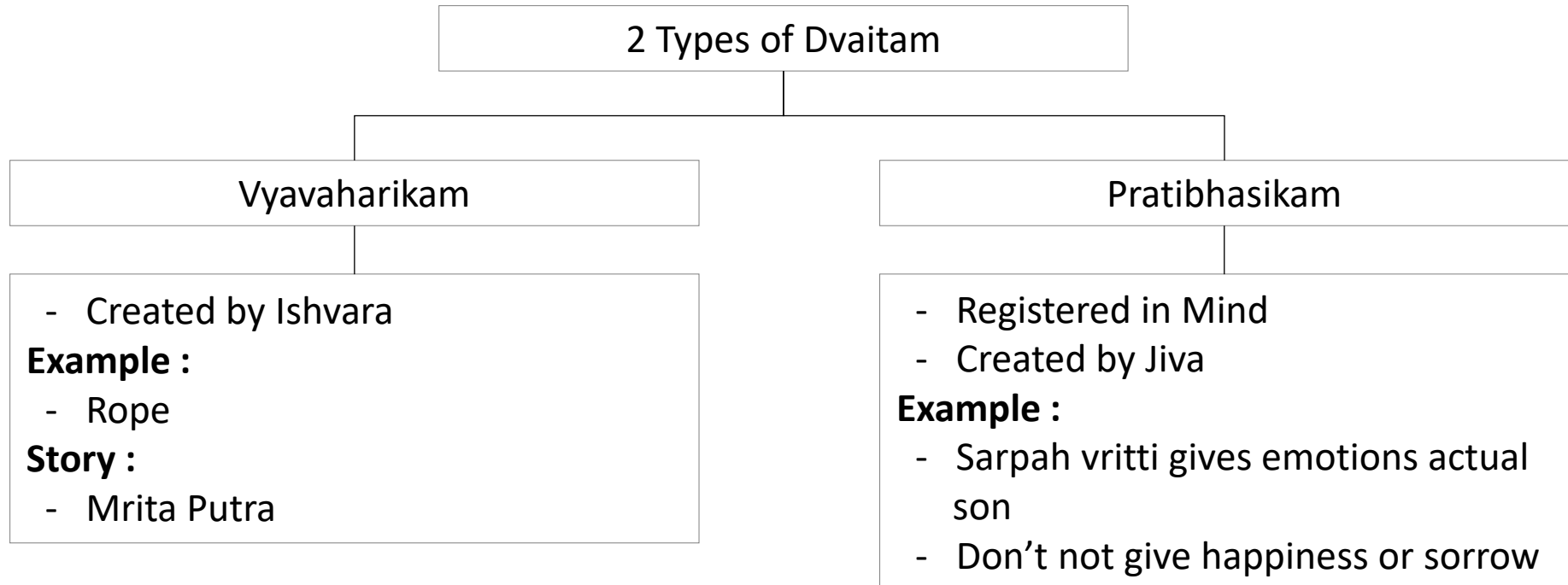
- External object causes no problem
- What is registered in the mind - Error and conclusion cause of problem
- Ishvara Srishti - Dead or alive son does not create sorrow
- Live, dead son, internal in mind, gives joy, sorrow
- Hence Vyavaharika, Pratibhasika Bheda Asti.

Revision 264 : ND :

- Trivida Satta Vada 1 and 2 are both from Sthula Drishti only, gross minds only
- If a person makes Deeper, Vyavaharika Satta will be removed

Student :

- Isn't Trividha Satta final teaching of Vedanta in Panchadasi - Chapter 4 and Vedanta Paribhasha by Dharmaraja Advarendrya
- Student quotes Dvaita Viveka Pramanam - Chapter 4 - Panchadasi

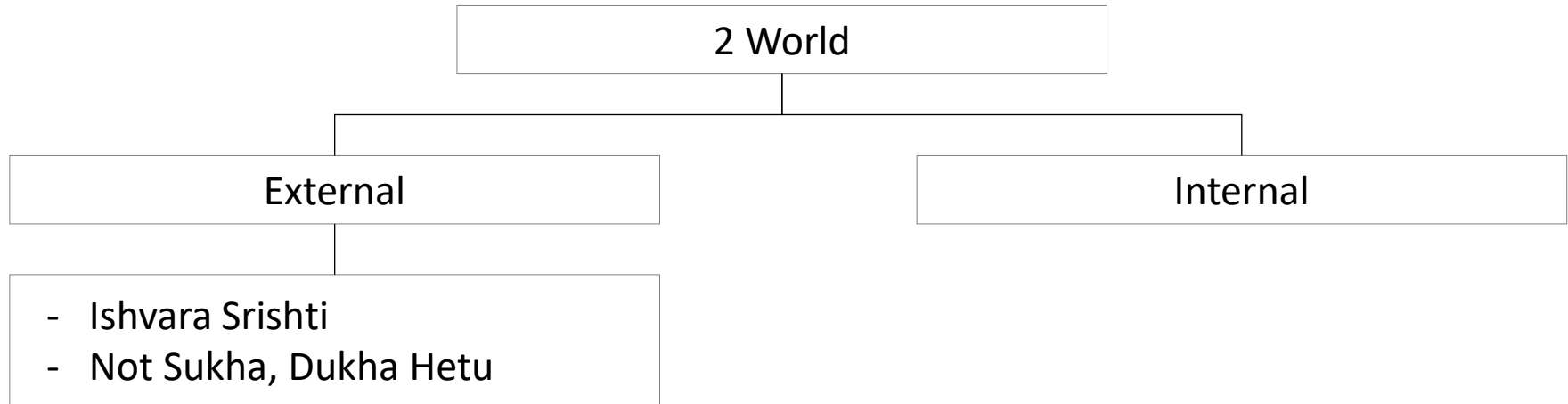


- If world does not enter the mind, world does not exist for the Individual Jiva.

- **Entered world alone gives Sukham - Dukham.**

- Raaga - Dvesha, Agyanam modified is the world.

- Even same externally, Different people experience Differently
- Entered world is Interpreted as per ones Raaga, Dvesha, and inner Subjective world created, which gives Sukham - Dukham.
- Un interpreted external world also exists.



- Son outside - Ishvara or Jiva Srishti?
- If in the Mind, Jiva Srishti
- Live and Dead son named Ishvara Srishti by Vidyanaraya produced falsely.

According to Vedanta :

Parents	Ishvara
<ul style="list-style-type: none"> - Instruments, medium for children created - Jiva Created by Bhagawan according to Law of Karma - Parents can't order for Children 	<ul style="list-style-type: none"> - Creator

- News by messenger is Jiva Srishti
- Everywhere, Jiva Srishti is Responsible for Samsara.

इत्थं पञ्चदशप्रकरणे द्वैतविवेकप्रकरणे विद्यारण्यस्वामिभिः प्रपञ्चितम्। तत्र जीवसृष्टिः प्रातिभासिकी। ईश्वरसृष्टिश्च व्यावहारिकी। ग्रन्थान्तरेष्वप्येवमेव सत्तात्रैविध्यपक्ष एवाश्रितः। तत्र पारमार्थिकसत्ता चैतन्यस्य। चैतन्यभिन्नस्य जडस्य व्यावहारिकसत्ता प्रातिभासिकसत्ता चेति द्विधा सत्ता। सृष्ट्यादिकाले ईश्वरसङ्कल्पमात्रजन्यकेवलाविद्याकार्यपञ्चमहाभूततत्कार्याणां व्यावहारिकसत्ता। दोषसहकृताविद्याकार्यस्वाप्नपदार्थानां शुक्तिरजतादीनां च प्रातिभासिकसत्ता। इत्थं जाग्रत्पदार्थानां व्यावहारिकसत्ता। स्वाप्नपदार्थानां प्रातिभासिकसत्ता चवर्ण्यते केषुचिद्ग्रन्थेषु।

Trivida Satta Vada No 2 - Consolidation by Student :

- Chapter 4 - Panchadasi - Summary

Dvaita Viveka Prakaranam = Trivida
Satta Vada

Vyavaharika

Ishvara Srishti

Pratibhasika

Jiva Srishti

- 3 Orders of Reality accepted by all Vedantic Texts.

- **Paramartika Satta = Only Atma Chaitanyam, consciousness**

Entire Jagrat Padartha (Jagrat and Svapna)

Anatma

Vyavaharika Anatma

Pratibhasika Anatma

How are they created? Based on revised Satta Vada :

a) Vyavaharika Prapancha

- i) Requires Ishvara Sankalpa, kevala Avidya = maya

Ishvara Sankalpa

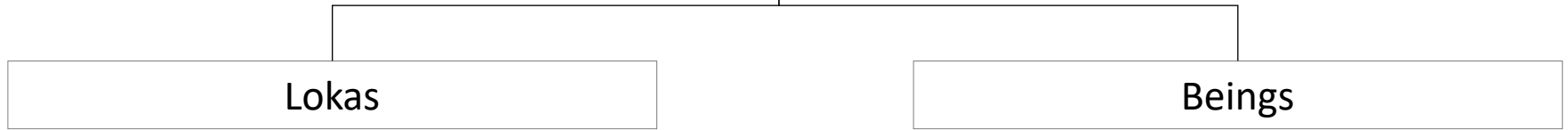
Avidya

Nimitta Karanam

Material Cause / Upadana
Karanam

Produce Mahabutas - 5 Elements,
14 Lokas according to law of karma

Bautika Prapancha

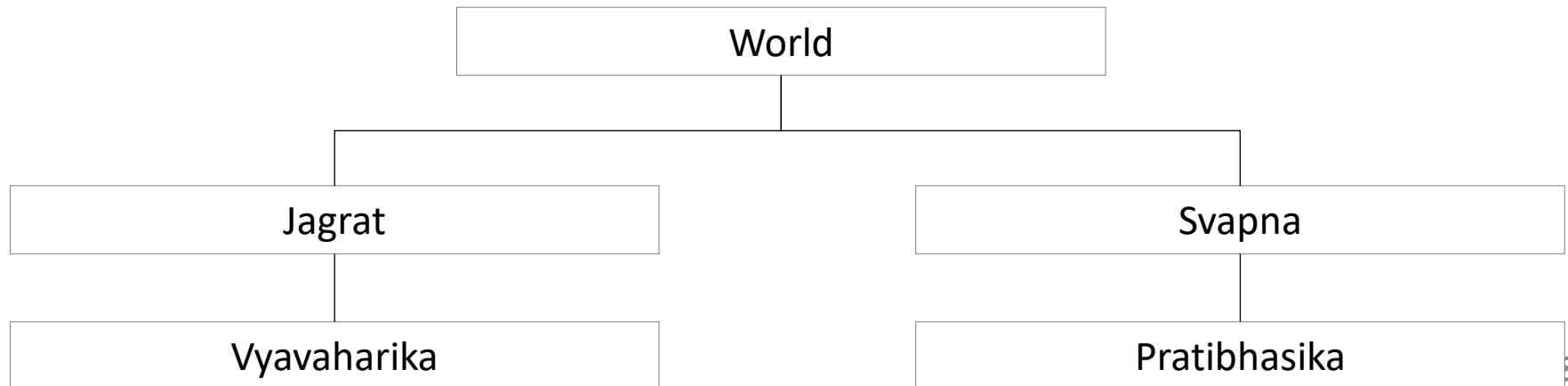


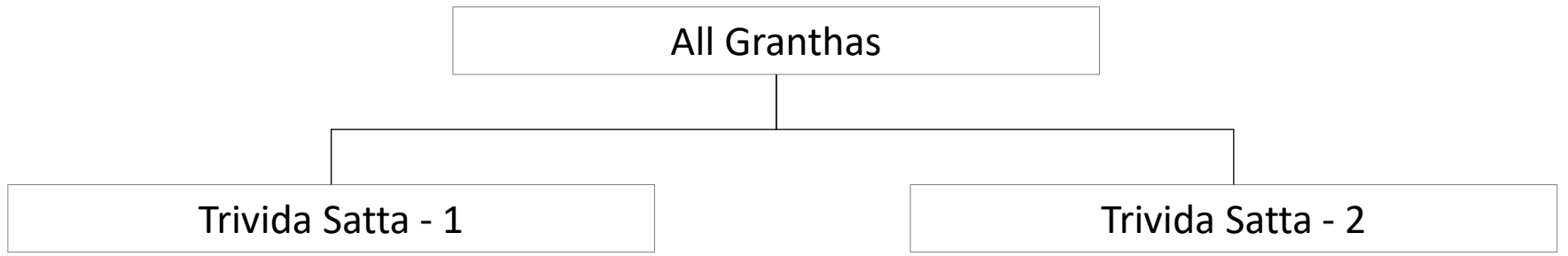
b) Pratibhasika Satta = Swapna :

- Nidra - Dhosha and Avidya not Panchabutani
- During sleep not Taittriya - Akasha Sambutaha
- Swapna skips Mahabuta
- In dream objects - No 5 Butas

c) In Waking we have Pratibhasika also :

- Shell silver
- Mirage water
- Rope Snake





How ND - Negates Vyavaharika Satta and makes it Divida Satta Vada? Drishti Srishti Vada?

- Till now Preparation.

(३३०) अनात्मपदार्थानां सर्वेषां प्रातिभासिकसत्तैव आत्मपदार्थस्य पारमार्थिकी सत्तेति सत्ता द्विविधैव । अतः —

- Conclusion of Divida Satta Vada
- This 330 Topic is Pratingya Vakyam - Vivarnam from 339 - 342

Anatma Padarthanam Sarvesham Pratibhasika Satta Eva

- All Anatma Padarthas experienced objects in waking and Dream = Pratibhasikam
- No 2 Sattas, only Pratibhasikam in the Anatma world

Is the Anatma for Jivatma or Paramatma?

- Whole Drishti Srishti Vada is Developed for Nididhyasanam

Nididhyasanam is only after long Sravanam and Mananam of Mahavakyam.

- When you come to Nididhyasanam, no more difference between Jivatma and Paramatma, there is only one “Ekatma” in the Absolute State.

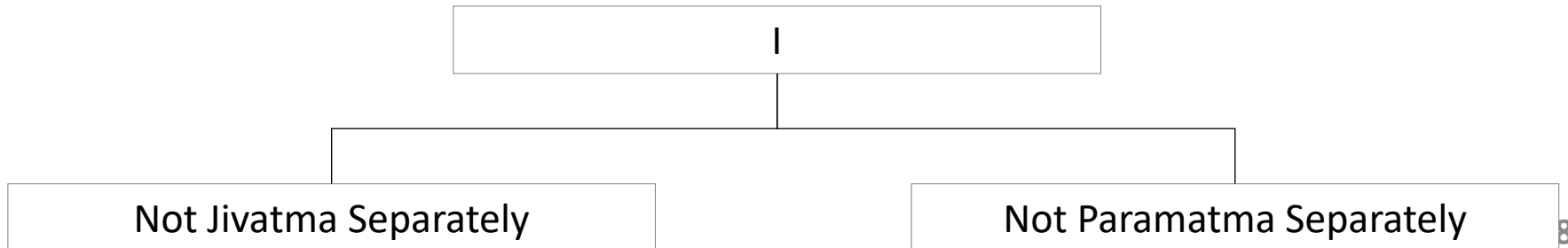
Topic 330 :

(३३०) अनात्मपदार्थानां सर्वेषां प्रातिभासिकसत्तैव आत्मपदार्थस्य पारमार्थिकी सत्तेति सत्ता द्विविधैव । अतः —

- Conclusion of Divida Satta Vada
- This 330 Topic is Pratingya Vakyam - Vivarnam from 339 - 342
- **Anatma Padarthanam Sarvesham Pratibhasika Satta Eva**
- All Anatma Padarthas experienced objects in waking and Dream = Pratibhasikam
- No 2 Sattas, only Pratibhasikam in the Anatma world

Is the Anatma for Jivatma or Paramatma?

- Whole Drishti Srishti Vada is Developed for Nididhyasanam
- **Nididhyasanam is only after long Sravanam and Mananam of Mahavakyam.**
- When you come to Nididhyasanam, no more difference between Jivatma and Paramatma, there is only one “Ekatma” in the Absolute State.
- **Without Ekatma no Drishti - Srishti Vada**



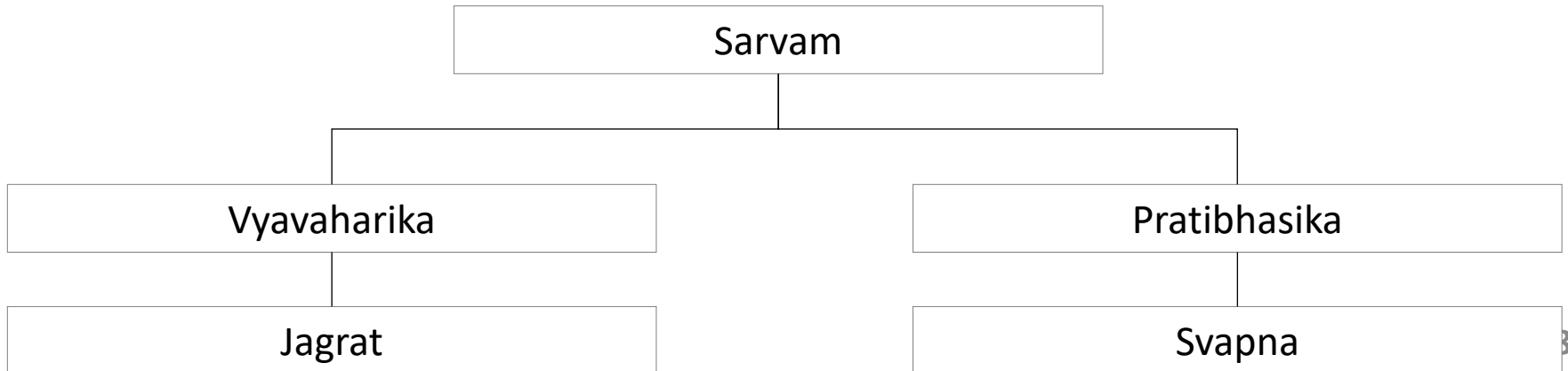
- I Ekatma no location, no time
- Sarvagata Chaitanyam
- Eka Atma Padartha
- Paramartika Satta
- I Chaitanyam alone is Absolute
- Everything created, Projected out of me

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]



- I am cause of Jagrat and Swapna Prapancha - No controversy

- Meditate on this for months

- **I am Brahman, both Prapanchas rise in me**

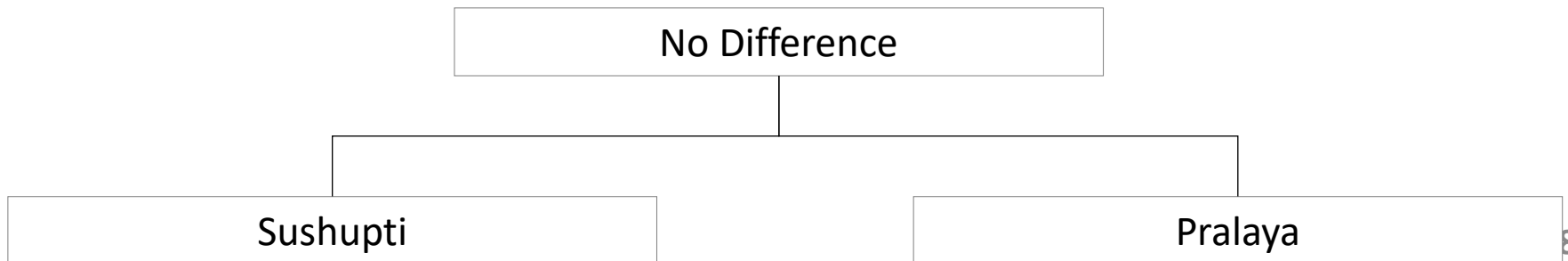
- This is Deeply registered before Drishti Srishti Vada
- In triangular, format, Drishti - Srishti Vada is Unswallowable, Mind is deep rooted.
- I - Sarvagata Chaitanyam
- Not Sakshi Chaitanyam
- Tvam Pada Lakshyarth
- Antahkarana enclosed consciousness

I = Tat Pada Lakshyarth :

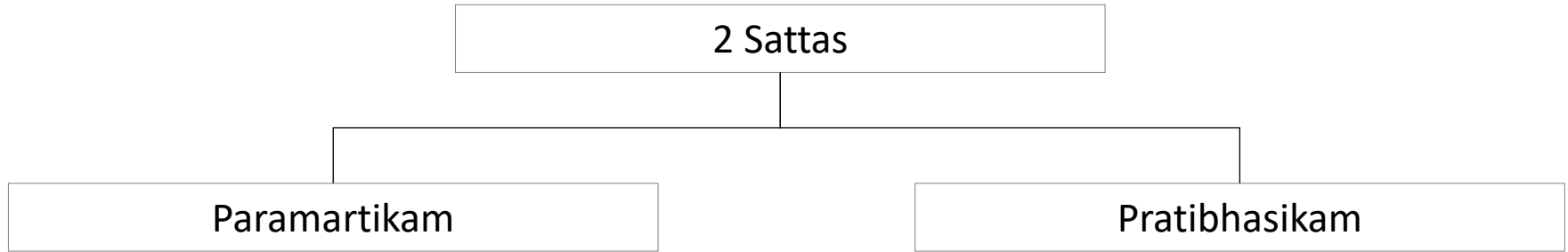
- Includes Tvam Pada Lakshyarth

- **I = Sarvagata Chaitanyam, From me Jagrat, Svapna comes - Both Mithya**

- No difference in Trivida Satta Vada between Jivatma and Paramatma
- If there is difference, you are not in Drishti - Srishti Vada.
- Both Jagrat and Svapna Resolved into Ekatma.



- Only if you differentiate Jivatma and Paramatma, Sushupti, Pralaya is different.
- If you Say, Sushupti is in Jivatma, you will retain difference between Sushupti and Pralayam.
- In Aikyam, No Bheda



- Topic 330 - 342 - 13 Sections
- Pages 210 - 224 - 15 Pages Drishti Srishti Vada

Drishti - Srishti Vada :

- Mentioned before in Page 55 of Original Text.

सत्तात्रैविध्यपक्षो मन्दाधिकारिक इति अधुनोत्तमाधिकारिकसत्तैकत्व-प्रतिपादनाय जाग्रत्स्वप्रयोर्वैलक्षण्याभावः कथ्यते। देशकालादिकारणकलाप-मन्तरेणैव स्वप्ने गजादयोऽर्था उत्पद्यन्ते। तस्मात्ते मिथ्येत्युच्यन्ते। तथैवाकाशादिप्रपञ्चसृष्टिरपि ब्रह्मणः सकाशात् देशकालादिकारणकलापं विनैव भवति। अद्वितीयत्वेन ब्रह्मणस्तत्र स्वल्पोऽपि देशकालादिर्नास्ति। स्वप्ने तु गजाद्युत्पत्तियोग्यपुष्कलदेशकालाद्यभावेऽपि स्वल्पदेशकालादिर्विद्यते। सोऽप्याकाशादिसृष्टौ नास्ति। यतो देशकालादिशून्यपरमात्मनः सकाशादाकाशा-दिसृष्टिः श्रूयते । अत एव तैत्तिरीयोपनिषदि क्रमेणाकाशादिसृष्टिकथनेऽपि न देशकालादिसृष्टिरुक्ता। सूत्रकारभाष्यकारादिभिरपि देशकालादिसृष्टिविचारो न कृतः। तैत्तिरीयोपनिषदः सूत्रकारभाष्यकारयोश्चायमभिप्रायः। यत आका-शादिप्रपञ्चोत्पत्तिर्देशकालादिसामग्रीं विनोत्पद्यते तत आकाशादयोऽपि स्वप्नवत् मिथ्येवेति । सृष्टिः = उत्पत्तिः = अध्यारोपः।

In Original Text Page 55 (Now in page 210) :

- 1st Para, 1st Line... Drishti Srishti Vada was introduced, to be elaborated later.
- i) Idea of three orders of reality meant for junior student
- ii) Uttama Adhikari - Chapter 4 - This portion to be taken there
 - 3rd Adhikari - Now - Tarqa Drishti for senior students explanation.

iii) Jagrat and Swapna - No difference, no Bheda :

- Mandukya Upanishad - Reasoning used for Uttama

Swapna - Mithya false :

- No Uchita Desha, Kala available for creation of space, time, objects in dream
- All created, resolved in 90 Seconds
- All within mind which is the, Uchita Desha Kala Abava

iv) Jagrat - Mithya in Mandukya 2 Reasons :

- a) Drishyatvat 'Seen' Like dream

b) Adhyanthavatu : Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- For any creation, Desha and Kala is required.

v) Brahman alone is Available :

- Brahmani - Desha - Kala Nasti

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

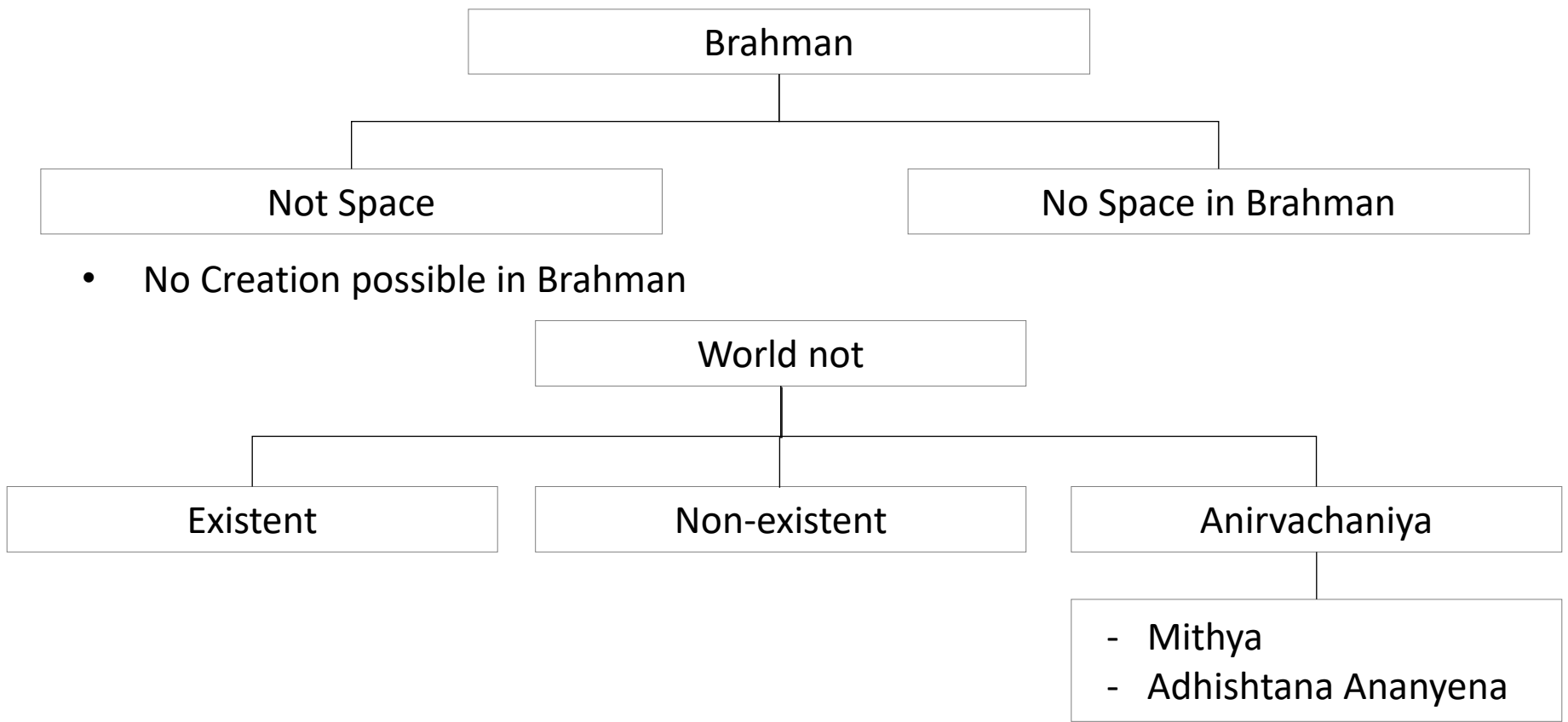
Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

• Only Space can accommodate world of Objects

- Brahman Does not have Space, or time or Objects; Sajatiya, Vijatiya, Svagata Bheda Rahitaha.



- How can you create world in Brahmin, Uchita Desha Kala Abavat.

vi) Brahman not space, does not have space, can't accommodate Universe :

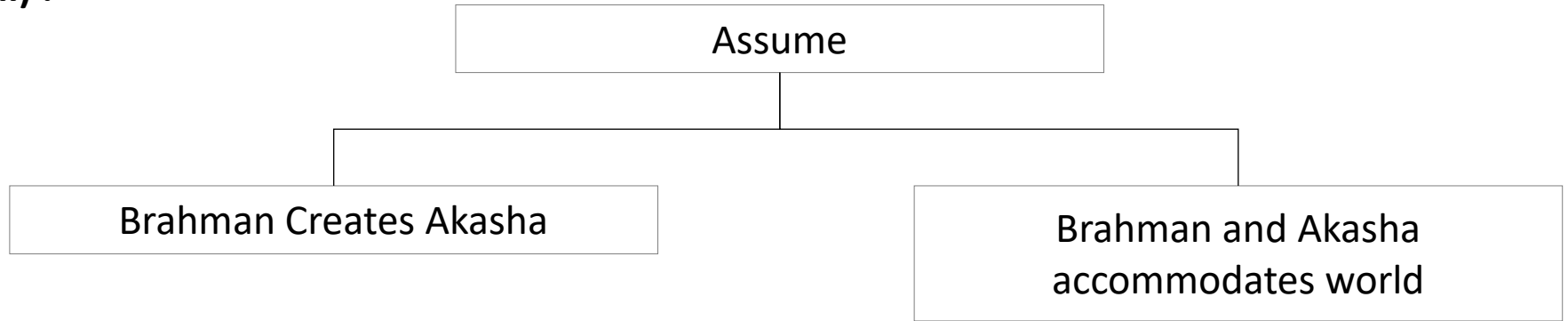
- Paramarthikam Brahma clear without space / Time
- Pratibhasikam alone has time - Space - Effect of Mind's projection

vii) Abyupethya Vada :

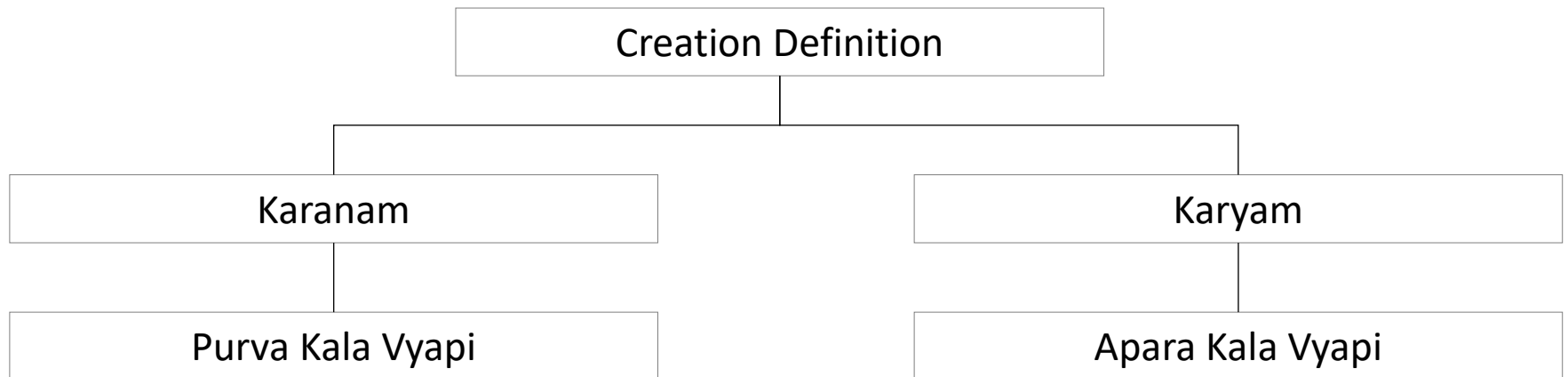
- Suppose you assume Brahman creates Space and Space accommodates creation :
- Assume Desha, Kala Asti
- Who accommodates Akasha

- You Say : Brahman accommodates Akasha

viii) :



- To create Akasha, require Kala Tattvam without Kala, no creation



- Karya - Karana Sambandha is Purva - Apara kala
- No Purva - Apara Kala
- Desha - Kala Abavat
- We can never prove logically Brahman is cause of the world.

How to Explain creation?

- By maya, world is created we can Say
- We have to accept Maya other than Brahman

Sruti :

- **Ekam eva Advitiyam Brahman Asmi**

How Maya other than Brahman?

- **Maya Nasti, Jagat can't be explained**
- Jagat can't be explained because Uchita, Desha, Kala, Abavat
- Vastu, Desha, Kala Abavat - Same is waking as in dream
- Jagrat case, worse than Swapna

Svapna	Jagrat
<ul style="list-style-type: none">- 90 Seconds available for Dreaming, have Limited time, Limited head Space to project Dream	<ul style="list-style-type: none">- For Brahman, no Desha, kala- How can Brahma create Desha, kala- Hence it is appearance, projection in Brahman like Swapna

- What is Brahman - me Chaitanyam?

Conclusion :

- **Jagrat, Swapna both appear in inexplicably for Sometime, no sequential creation, both appearances, Mithya.**

Revision 265 : Topic 330 :

- Drishti Srishti Vada from Topic 330 342

Topic 330 - 342 :

i) Swapna and Jagrat have same degree of Unreality :

- **Paramartika Brahman alone real**
- No Superiority, inferiority within Mithya
- **Both exactly equal, no internal difference of Vyavaharikam and Pratibhasikam to establish both Jagrat and Swapna are Pratibhasika Mithya**

ND Explains :

- i) Swapna Prapancha is without Uchita Desha kala
- ii) In Jagrat also, Akasha can't come without appropriate Time - Space
- iii) Without Time - Space, creation is born

iv) Brahman can't provide Time - Space location because Time - Space are not in Brahman

- v) Brahman can accommodate Jagrat means Brahman has Time - Space or is Time - Space.
- vi) That means, without Time - Space Jagrat appears, hence it is Swapna

vii) Brahman = Advitiyam, Non-dual :

- Does not have even a we bit of space or time
- Timeless, Spaceless, Attributeless Brahman Nirguna

- viii) Svapna, comes and exists for 90 Seconds only
- ix) Jagrat Stays for 24 Hours, requires Bigger Time / Space
- x) Svapna can be in Mind with Limited Time - Space
- xi) Jagrat Time - Space our head can't Accommodate
- xii) Brahman has no space unlike our head
- xiii) Brahman is all pervading means it does not have vast Space to accommodate Universe
 - Brahman has no Capacity to accommodate anything
 - Only Akasha can accommodate anything
 - Brahman has no space to Accommodate mountain...

Main Point :

- **Brahman can't accommodate anything**
- Accommodation is Qualification of Akasha, Desha
- Brahmanaha, Akasha, Desha Binnatvat
- **If Universe appears in Brahman, it is Mithya Like Svapna appearance on waker**
- **Paramatma / Brahman not Time, Space or has Time Space**
- From that Paramatma, Akasha can't come...

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

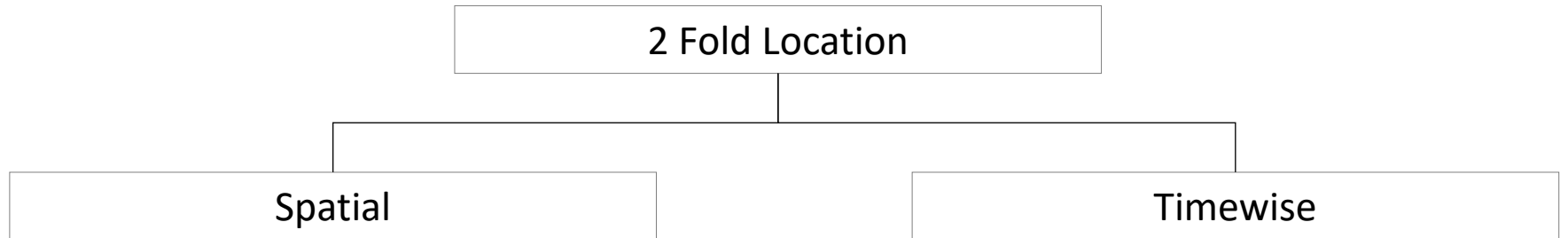
tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- How Akasha from Atma?

Taittiriya Upanishad :

- Talks of Pancha Bhuta Srishti but never talks of location of Pancha Bhuta
- Atma can't accommodate anything, world has location
- There is an appearance
- Upanishad does not talk about creation of Location



- Both required to exist, both not there in Brahman.

- Neither Veda talks about location or Sutrakara or Bashyam
- Location of universe for Srishti taken for granted without enquiry

What is intention of Sruti?

- Since Universe appears without location of Desha, Kala, Akasha of Jagrat is like that of Swapna, an appearance, Mithya, Pratibhasikam

- **Things have location, appearance and does not have location**
- **Dream, Jagrat are not a thing but appearance**
- **What does not have location can't continue to exist, like dream**
- **Don't talk of continuation of Jagrat, when not experiencing it**

- Swapna does not continue because of appearance

- **Jagrat does not continue because it is an appearance**

- Desha, Kala Location is not there

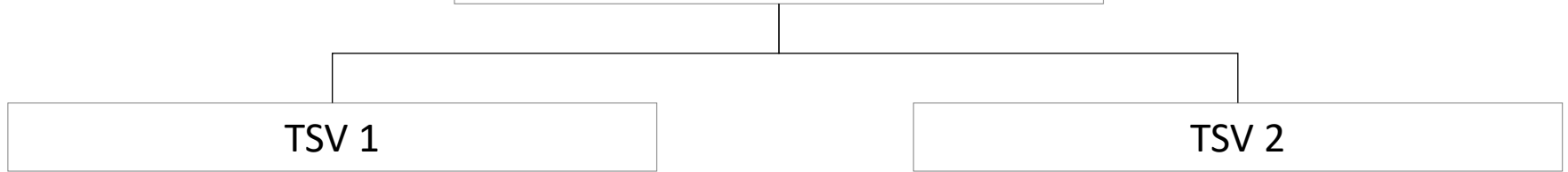
- **Desha - Kala Abavat - it is an appearance, hence no continuity**
- **When not experiencing Jagrat, at other time it is not there, Svapavatu, hence Jagrat is Mithya.**

- We can't treat Jagrat differently from Swapna Prapancha.

Purva Paksha :

- Trivida Satta Vadi
- Drishti Srishti Vada

2 Types of Trivida Satta Vadins



Every class is like Swapna, hence we forget!?

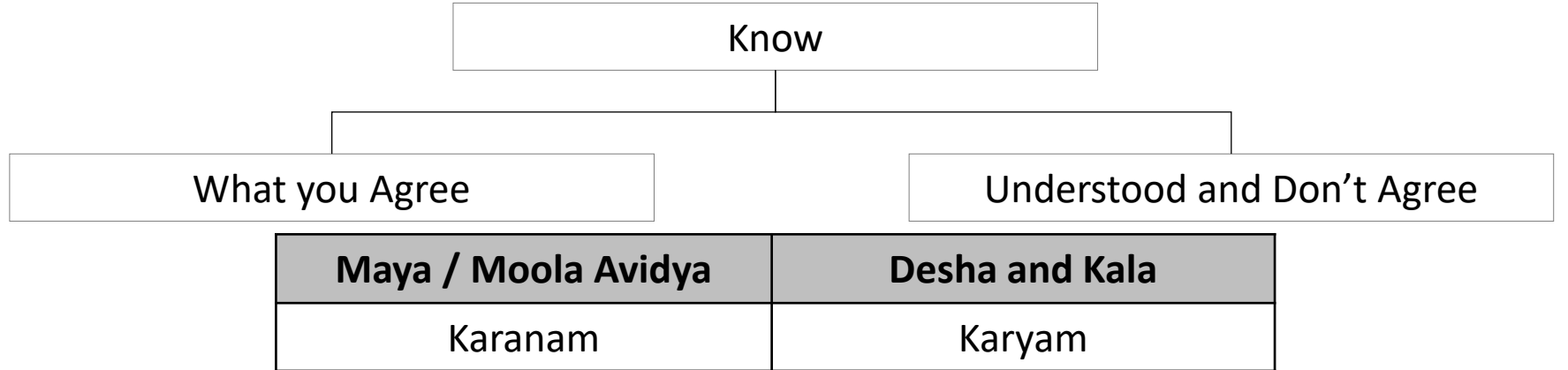
- Jagrat - Sapna difference talked by Madhusudhana Saraswathi also
- He was also Trivida Satta Vadin
- Jagrat has Desha - Kala factors
- In Swapna, Desha - Kala not there
- Vidyaranya, Madhusudhana all TSV's - Deeper discussion now.

Topic 331 :

(३३१) देशकालयोरुत्पत्तिविषये आक्षेपसमाधाने — ननु मधु-
सूदनसरस्वतीस्वामिभिर्देशकालौ साक्षादविद्याकार्यत्वेनोक्तौ । आदौ मायाविशि-
ष्टपरमात्मनः साकाशात् मायापरिणामभूतदेशकालौ जायेते । तत
आकाशादय उत्पद्यन्ते ।
योग्यदेशकालरूपसामग्रीसत्त्वात्तत्सकाशादाकाशादिप्रपञ्चोत्पत्तिः सम्भवतीति चेत् ।

TSV	DSV
Purva Paksha	Siddhant in

Madhusudhana Saraswathi :



From Maya - 1st Creation comes :

- Desha = Spatial location
- Kala = Time location

- **World can't be accommodated by Brahman who is without space**

- Paramatma with Maya Shakti creates Time - Space - Location, spreads carpet
- Jagrat should not be treated as Swapna

- **Upanishads, Brahma Sutra, Shankara do not talk of Desha Kala Srishti**

- Madhusudhana Saraswathi talks of Desha Kala Srishti
- From Paramatma, Maya Shakti, Parinami Upadana Karanam, avidya, Time - Space born, originates
- Space has location - Time has location
- Desha - Kala Samagri is there from Maya, Akasha, Prapancha can Originate.

If Such question is raised by TSV then our answer will be as Follows :

तन्न । मधुसूदनसरस्वतीस्वामिनां देशकालौ प्रथममुत्पद्येते पश्चादा- काशादिकमिति नाभिप्रायः। अतीतकालस्थितं वस्तु प्रथममिति पूर्वमिति चोच्यते। भविष्यत्कालस्थितिकं वस्तु उत्तरमिति पश्चादिति चोच्यते। आकाशाद्युत्पत्तेः प्रथमं देशकालावुत्पन्नावित्यभ्युपगमे आकाशाद्युत्पत्तिकालात् यः पूर्वः कालस्तादृशकालोपहितः परमात्मा देशकालाद्यधिष्ठानमिति सिद्ध्यति। ततश्च देशकालाद्युत्पत्तिं प्रति पूर्वकालस्यापेक्षा भवति। कालस्योत्पत्तिमन्तरा च पूर्वकालो न प्रसिद्ध्यति । तस्मादाकाशादेः पूर्वकाले देशकालौ स्त इत्यङ्गीकारो न सङ्गच्छते ।

Time	Ishvara
Karyam	Karanam

Time	Karanam
- Uttama Kala	- Purva kala - Before Time Ishvara was there

- I Existed before Time, Before Origination of time
- Ishvara can't be before Time
- Therefore Ishvara not cause product = Time

How can we Speak of Before Time, Logical Contradiction

Karanam	Karyam
- Cause - Deserves Title only when it is Associated with previous time with reference to product	- Effect, product - If Product = Time, Cause can't be associated with time

- Kalasya Kalam = Logical contradiction

From Maya - Kalam Originates and at time of creation it originates

- Origination of Kala = Appropriate.

Madhusudana Saraswathi :

- Does not say Desha Kala created out of Maya and then Prapancha came
- Desha, Kala, Prapancha Srishti is simultaneous from Moola avidya like Dream Time, Space objects appear at the same time from Chaitanya Avachinna Ishvara.

No sequence in Desha - Kala - Prapancha in Jagrat and Swapna

- Both states simultaneously appear from sleep state, Avidya, Maya state
- Desha, Kala, Srishti appear out of moola avidya
- Dream world and dream time simultaneously appear

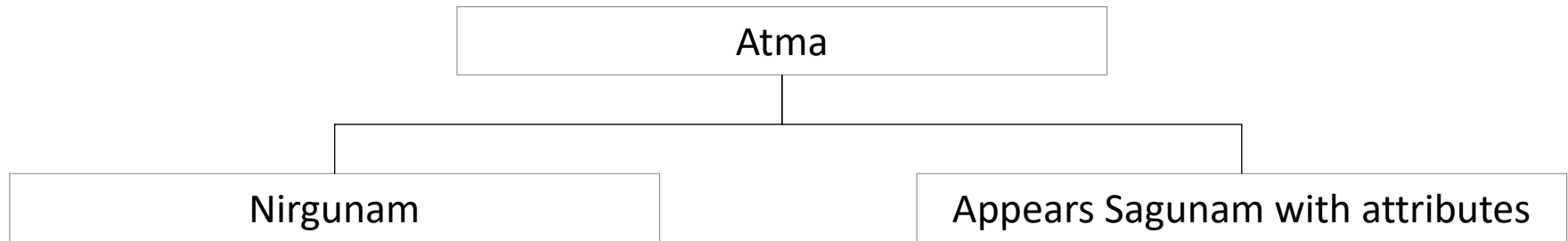
No Purva, Apra Sambandha in dream state

- Everything appears along with required Time, space
- Fatherhood in Time, Space
- Sonhood in Time, Space
- No Cause hood for Dream father, Son

Karanam, Karyam, Sambandhaha, all 3 Adhyastham, Superimposition on Atma

Object 1, Object 2, Desha, Kala, Sambandha all projected by waker in Dream.

- Similarly projection in Maya, Mula Agyanam in waking State



- Prapancha Srishti after Kala

Kalasya Kala = Purva Asti :

- Logical contradiction
- Previous Time = Former
- Purvam
- Bavishya = Comes later in time = Product
- We assume Desha Kala is created
- Paramatma was existing in Previous time before Origination of time
- Brahman = Adhishtanam for Origination of time = In which there is no Kala
- Can't talk of Purva Kala associated with Karanam in Brahman

We can never talk about Origination of time = Mind boggling concept = Inconceivable

We can't Say :

- Before origination of Akasha, Desha, Kala is created by Maya 1st
- Jagrat is Simultaneous projection from Maya Ishvara.

किन्तु मधुसूदनस्वामिनामयमाशयः — यथा भूतभौतिकप्रपञ्चः प्रतीयते तथा देशकालावपि प्रतीयेते। आत्मभिन्नं किञ्चिदपि न नित्यम् । तस्माद्देशकालावपि न नित्यौ । असन् पदार्थो न प्रतीयते। तस्मादाकाशा- दिवद्देशकालावप्युत्पद्येते । तौ च देशकालौ मायापरिणामौ चैतन्यविवर्तौ च । यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।

What is Madhusudhana Saraswathi's intention?

- He does not want to talk about Bheda difference between Desha, kala Utpatti and Prapancha Utpatti.
- **Jagrat and Svapna rise Simultaneously in Consciousness because of ignorance (Maya - Shakti), Avidya.**
- **Universe appears in 5 Elements and elementals**
- **There is continuity of Desha, Kala simultaneous appearance**
- No eternal, Desha, Kala, objects.
- **Time itself is not continuous, it comes from Timelessness**
- **How can there be continuity of objects in time, continuity conveys idea of Permanence.**
- Jagrat is as continuous as Svapna
- Desha, Kala, Vastu, Na Nitya = Perishable Ksharam.

Desha Kala

- Not existent permanently
- Not Satyam

- Not Non-existent, Tuchham
- Can't talk of Non-existence of Desha, kala

- Mithya
- Appearance - Maya

- Desha Kala Pratiyate, Utpadyate, Anirvachaniyam.

- **Time - Space = Modification of Maya - Agyanam, Moola Avidya**

Cause of Jagrat = Karanam

Parinami

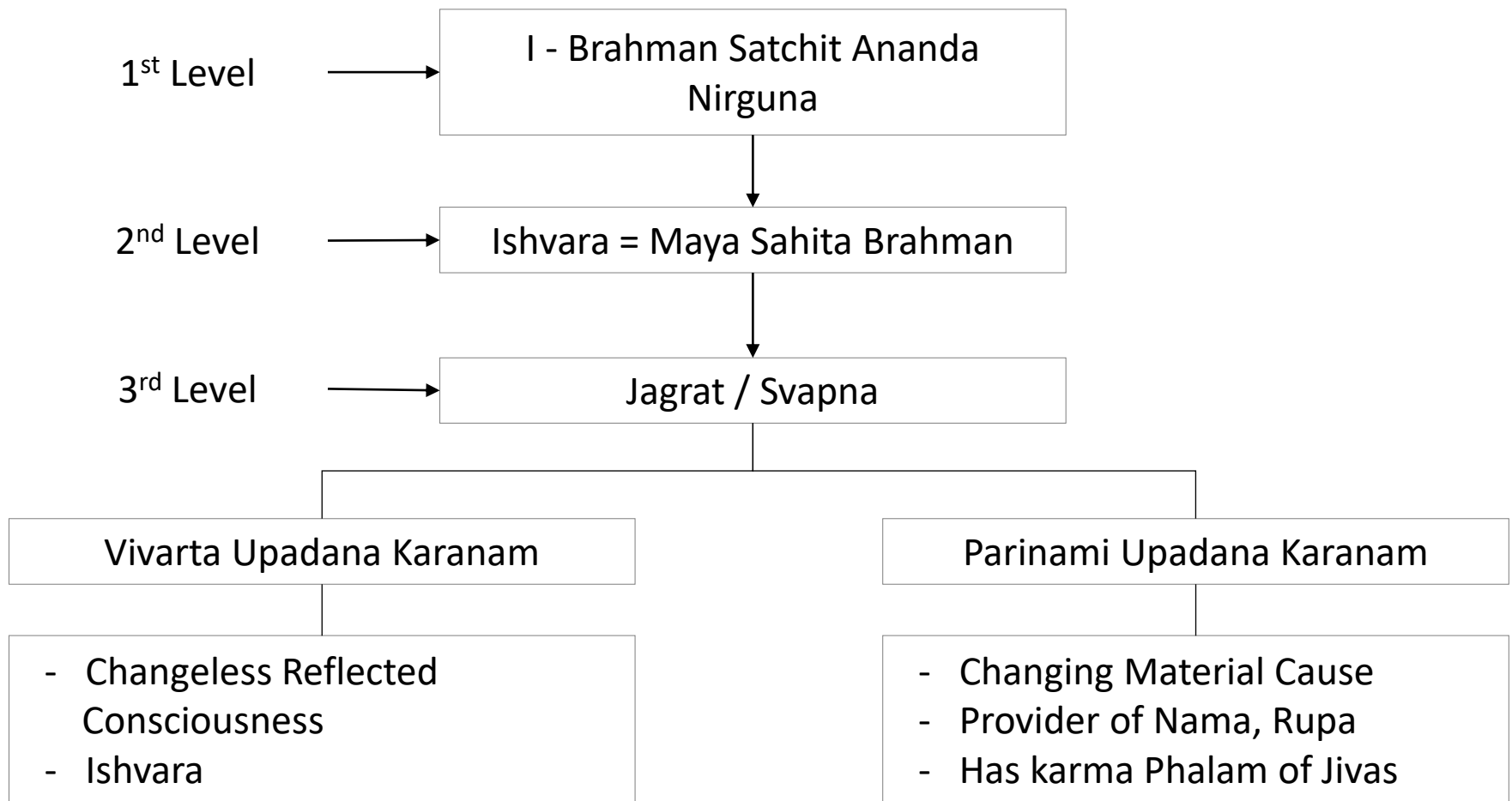
- Maya
- Provider of Nama - Rupa

Vivarta

- Sat
- Provider of existence
- Chaitanya provides for Existence
- Appears as Desha, Kala, Prapancha

- In Original Prapancha, Desha, Kala not Karanam
- Uchita, Desha, Kala Nasti - Karanaha Nasti in the world

- **Therefore the way Svapna appears projected by Nidra Shakti, Jagrat appears because of Maya Shakti of Ishvara**



- Therefore Jagrat and Swapna are Adhyasa Superimposition on Brahman.
- Jagrat and Swapna seem to be continuous appearance because of Connection with karma Phala Datha Ishvara

Ishvara	Jiva
<ul style="list-style-type: none"> - Niyamyakaha - Provider of order 	<ul style="list-style-type: none"> - Niyamkaha - Order in creation

- **Dream appears as continuous to a dreamer like Jiva is in Jagrat at that time**
- **Dreamer calls it Jagrat not Swapna in dream**
- **Only as waker, he calls it dream**
- **Only as waker, he calls it dream**
- **Only as Brahman, I can call waking as dream, I am waker in waking state**

- For us this is a continuous Jagrat Prapancha
- Both continuous in respective Avasthas, states of mind
- They seemingly appear to continue
- Both do not have continuity, because Kala itself not continuous - All Maya

Revision 266 :

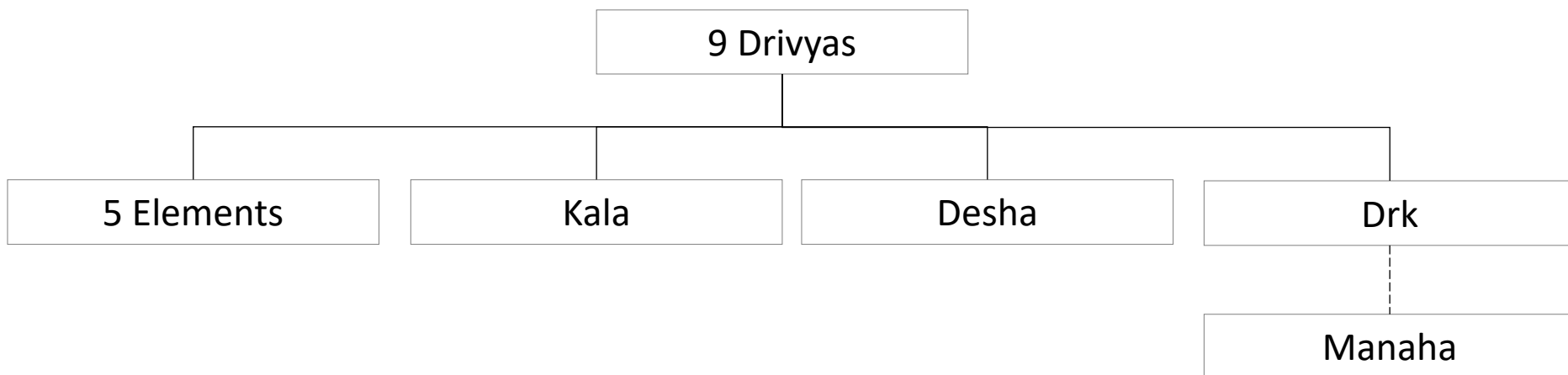
- ND - Refuting question of Purva Paksha

Purva Paksha :

- According to Madhusudhana Saraswati, Desha Kala Originates first.
- **Tataha, thereafter, upon Locus of Desha, Kala, Prapancha Originates.**
- Desha - Akasha used separately by ND

Desha	Akasha
<ul style="list-style-type: none"> - Locus - Location 	<ul style="list-style-type: none"> - Butani - Material

- Nava Drivyani (Substances) in Tarqa Shastra.



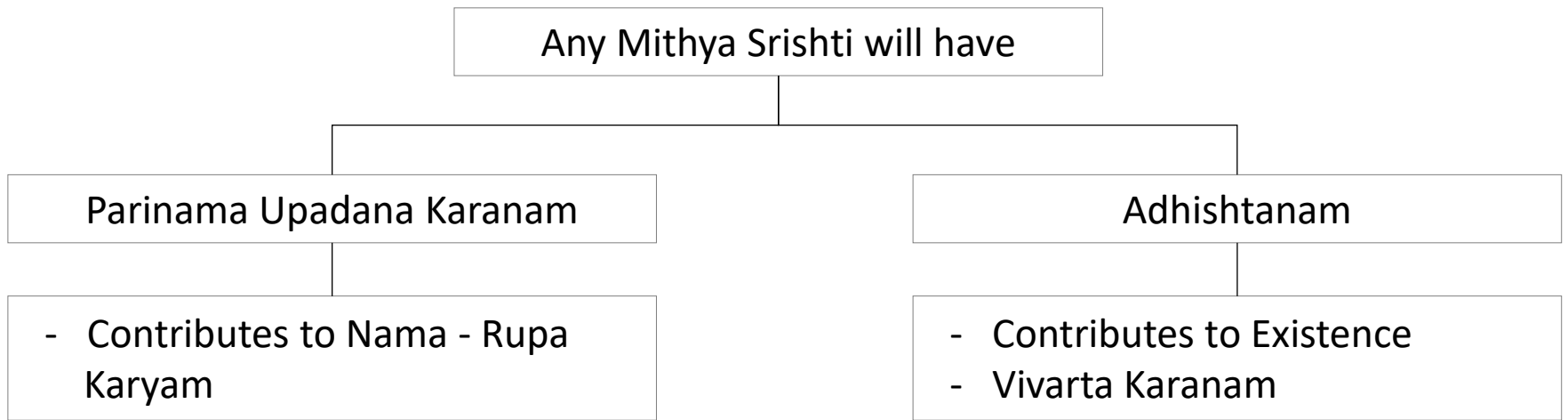
Keeping with Tarqa Approach, ND uses :

- Desha and Kala originates Co-ordinates for five elements, and then Bautika Prapancha Originates Desha, Kala
- 1st Desha, Kala thereafter after Prapancha
- ND Refutes and states, Simultaneous origination of Desha, Kala, Prapancha
- If origination of a Desha, Kala will require previous Kala... Karanam must exist in Purvakale

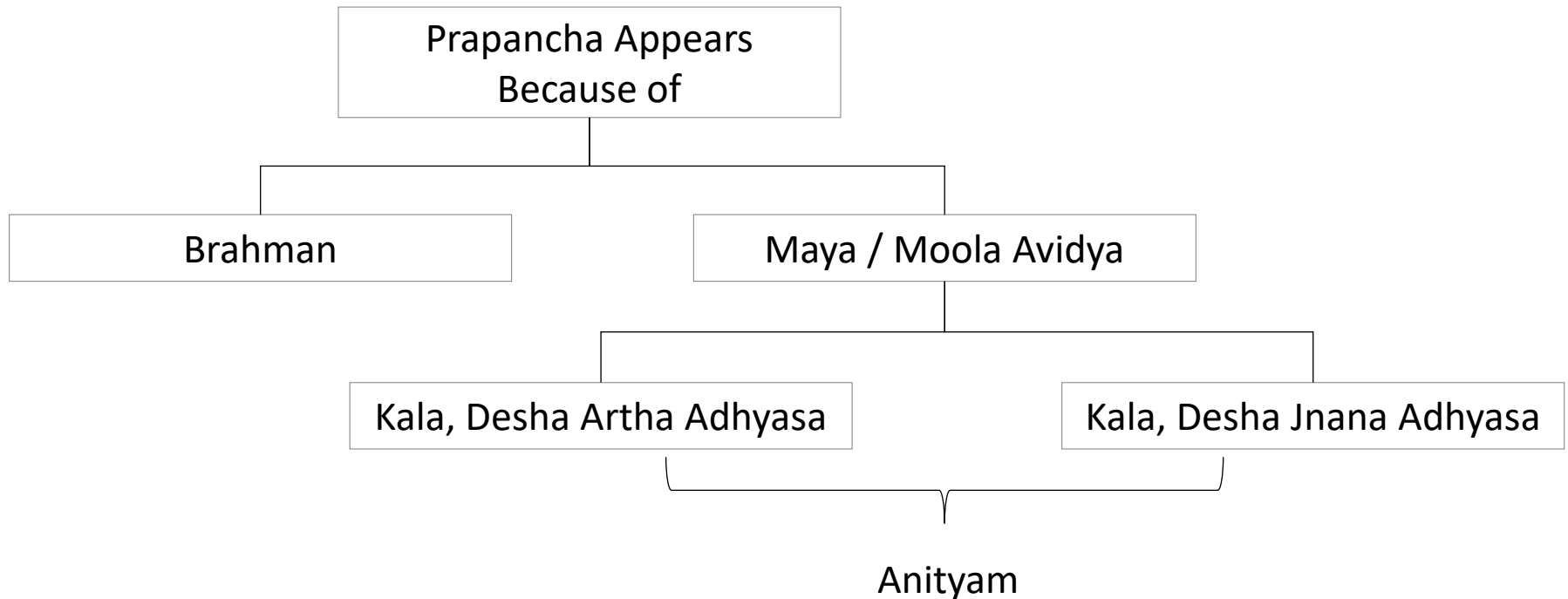
Karanam	Karyam
Conditioned by Purva Kala	Conditioned by Uttara Kala

- Kalasya Kala = Conditioned by Purva Kala, before Origination of Kala as Product karyam
- One can't talk of Origination of Desha, kala, beginning

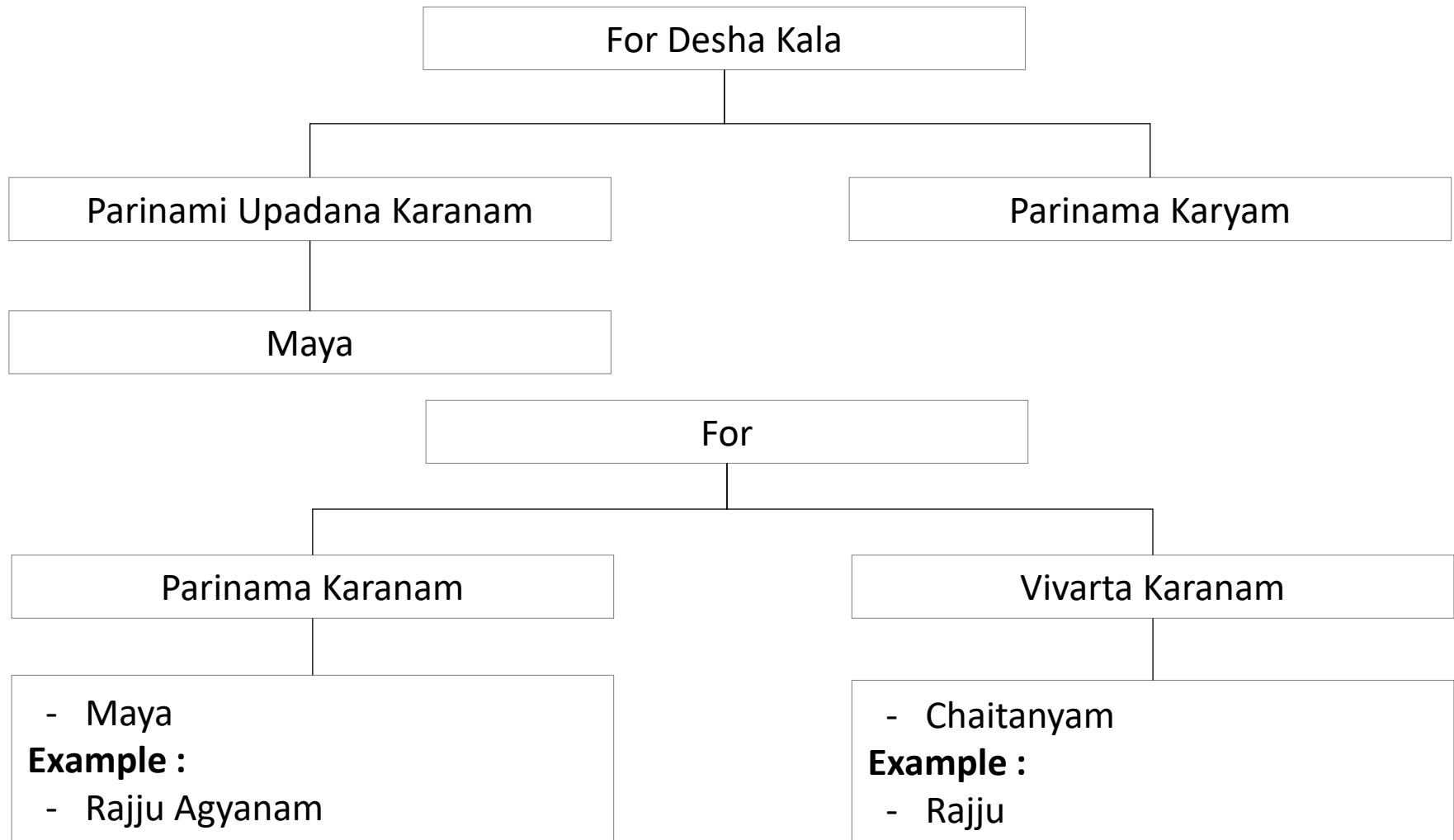
Desha, Kala Prapancha simultaneously Originate, Appear because of Maya Shakti.



- For Desha, Kala, what is Parinami Upadana Karanam and Adhishtanam?



- Anirvachaniyata Utpadayante
- Sad Asat Vilakshana Rupena Mithya Rupena Desha, kala, Prapancha Utpadayante, Pratiyate (Appears)



Rule :

- What ever is Vivarta Karyam can never be a Karanam of anything.

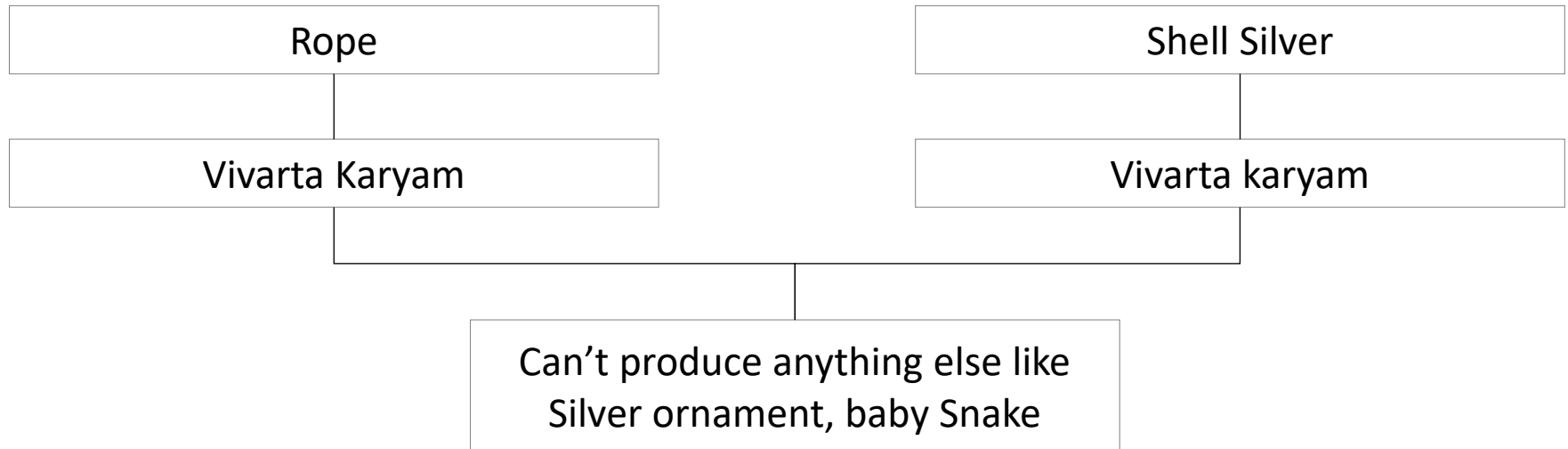
Rajju Sarpah	Rajju Sarpah
Vivarta Karyam	Can't produce baby Snake

- Vivarta used by Karyam also**

- Vivarta Karana Karya Parinama, Parinami Karanam Karyam.
- Whatever is Vivarta Karyam can never be Karanam of anything

Rule :

- Yatu Yatu Vivarta Karyam, Tatu Tatu Atyapi Na Karanam Bavati...



- New Concepts, wave after wave ND brings out

- Each new concept requires months of Assimilation, Reflection, then internalized.**

- Vivarta karyam can't be Karanam
- Desha, Kala, Vivarta Karyam of Brahman Chaitanyam (Changeless Product)
- Therefore Desha Kala can't be Karanam of anything.

Tasmat :

- With respect to Origination of Akasha and Prapancha Utpatti, Desha, Kala can't be Karanam.
- These are Abstract concepts
- We assume Desha - Kala is Karanam of things
- Seed Karanam for tree
- We take for Granted

Karanam :

- Exists before Karyam conditioned by Purva Kala and Purva Desha
- Without Purva Desha Kala, no Karanam
- Desha Kala is integral Part of Mind

Example :

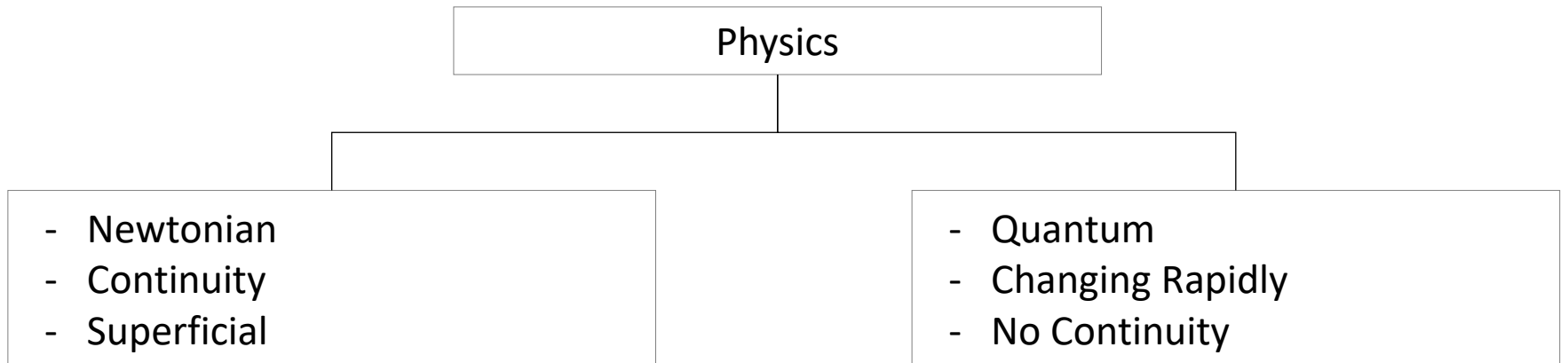
- Father exists before Son, ingrained in our Mind
- Sequence because of Purva Desha, Kala as Karanam for origination
- There is a flow of Generation

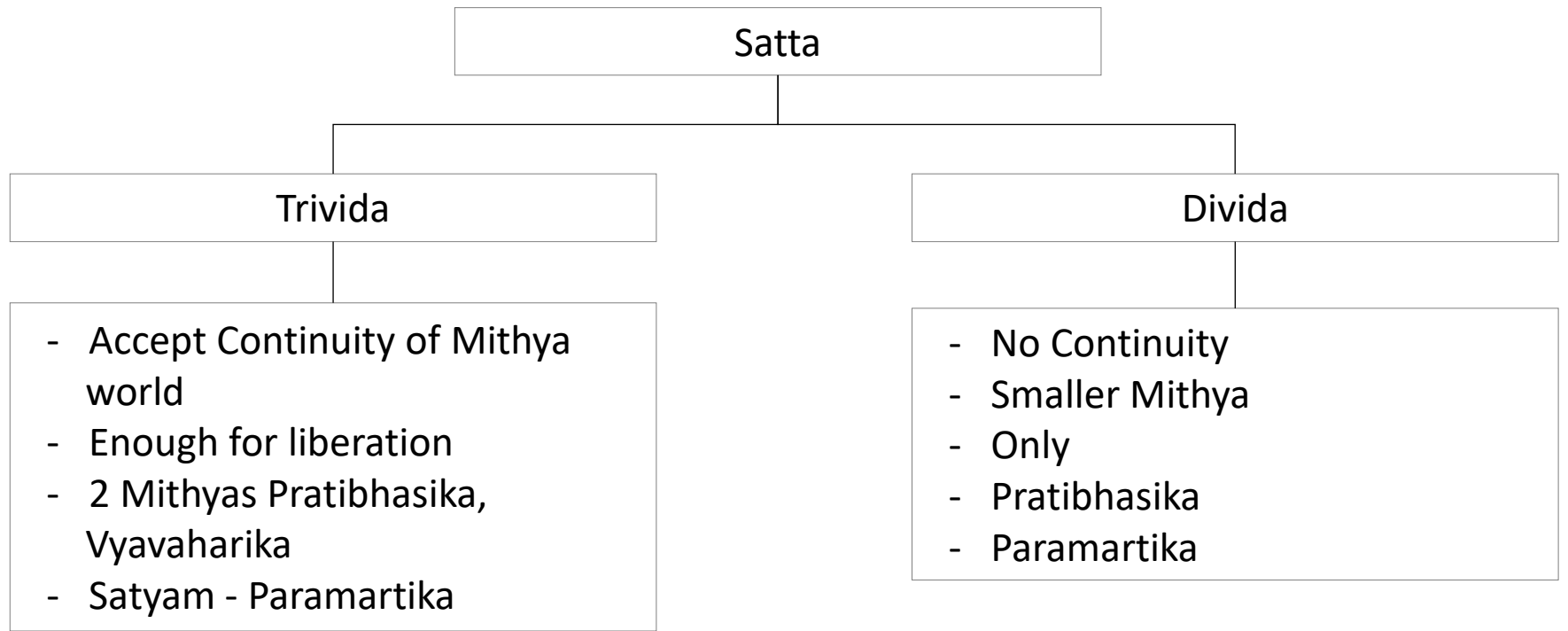
ND :

- This is wrong
- No question of Desha, kala Karanatvam
- Everything appears to be flowing Momentarily
- Flow is illusion, appearance not a Happening.

अपि च कारणं पूर्वभावि। कार्यं पश्चाद्भावीति स्थिते, आकाशाद्युत्पत्तेः पूर्वं देशकालोत्पत्तिर्न सम्भवतीति प्रतिपादितत्वात् सर्वथा देशकालावाकाशादि-प्रपञ्चकारणं न भवत इति सिद्धम्। किन्तु स्वप्ने यथा युगपदेव पितापुत्रयोरुत्पत्ति-र्युगपदुत्पद्यमानयोस्तयोः कार्यकारणत्वप्रतीतिश्च भवति। तथा जाग्रत्यपि मायाविशिष्टपरमात्मनः सकाशात् देशकालादिसहिताकाशादिप्रपञ्चोत्पत्तिः। तत्र च देशकालादेः कारणत्वप्रतीतिः, प्रपञ्चस्य कार्यत्वप्रतीतिश्च भवति। यस्या मायायाः सकाशात् देशकालसहितप्रपञ्चोत्पत्तिर्भवति तथैव मायया देश-कालयोः कारणत्वं प्रपञ्चस्य कार्यत्वं च प्रतीयते ।

- These are Drishti Srishti Vada = Divida Satta vada Argument
- In Trivida Satta Vada, you can accept continuity of the Prapancha





Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect).

- Apicha = Moreover.

Cause	Karyam
<ul style="list-style-type: none"> - Karanam - Previous existence 	<ul style="list-style-type: none"> - Later in Time

- Can't talk of Sequence between Desha, Kala, Padarthas Utpatti.
- Can't say Desha kala is Karanam of Prapancha
- If Simultaneous, they can't have Karana - Karya Sambandha

Example :

- Twin brothers not Father - Son
- Desha - Kala can't be cause of Akasha (Element)

All 3 are simultaneously projected by ignorance and Resolve into ignorance

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṇnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Karana = Time Space Co-ordinates
- **Jagrat like Svapna is Yugapath projection**

Fact :

- Father Son simultaneous Origination
- We say this is Father - Son
- In Dream don't know simultaneous projection, Similarly too in waking
- Dreamer does not know this
- Dreamer himself Visualizes
- **For Dreamer, Svapna is continuous knowing thing.**
- **For him it is Jagrat continuously, but Svapna Jagrat is not Continuous**
- **For waker, Jagrat is continuous, Does not realise it breaks off, goes to sleep, Dream conditions.**

- Dream Jagrat = Jagrat Svapna Jagrat

• **From Paramatma, Maya Visishta - Pragnya - 3rd Pada comes 2 Projections - Dream, waking.**

- From Antaryami, Ishvara, Desha Kala Prapancha Utpatti takes Place

• **Past, future is always projected in Present**

- It is a flow in Present

Mandukya Upanishad :

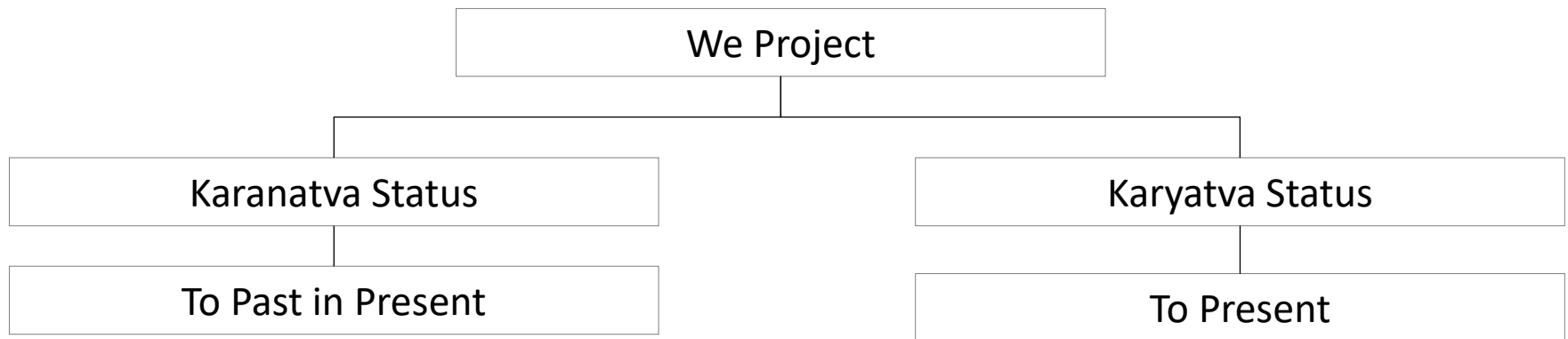
यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hetoḥ phalātsiddhiḥ phalasiddhiśca hetutaḥ |
kataratpūrvaniṣpannam yasya siddhirapekṣayā || 18 ||

If the cause is produced from the effect and the effect is again produced from the cause, which one (of the two) is born first and upon which of them the birth (of the other) depends?
[4 - K - 18]

- As long as Obsession with flowing Past, Present, future, you have in Mind, Samsara will continue

• **All Mithya, Non-separate from Observer.**



- **All Appearances projected by Maya**

- **Maya has being in Pure Brahman**

- Baby not born elsewhere at another time

- Desha Antareva, Kala Antareva Na Jayate Prapancha = Baby

- Srishti kale Utpadayate, Desha Utpadayate...

- Pralaya kale, Desha Prapancha Utpatti - Nasti

- Every Origination with Specific - Time - Place not another time - Place

- **Utpatti must have Desha Kala is our Minds Orientation**

- Before Big Bang, No Creation

- There was Time, Space At a particular Time - Space Big bang happens

- **Time Space Condition is cause for Origination, our Orientation, our experience, unreal Assumption.**

Vedanta Says :

- Assumption not True
- Before Big Bang is a logical contradiction
- Before - Wrong word
 - Refers to Time

Question is wrong :

- Before Big Bang

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Na Nirodha - Na Chotpattihi, nothing is there

- **Whole world including Time and Space is an Appearance in Consciousness**

Big Purva Paksha now - 1 Page :

- Wants to establish Desha kala is Karanam of Jagat.

Revision 267 :

Drishti - Srishti - Vada Key Points :

- i) Rejects continuous existence of Jagrat Prapancha
- ii) Continuity is Superimposed because of Moola Avidya, ignorance of Brahman

iii) w.r.t Waker :

- Svapna not continuous, it goes to unmanifest condition in waking Reality

iv) Dreamer is dream Looks at Svapna as Jagrat Prapancha

- What will he Declare? Jagrat not real, continuous
- What will Sleeper Declare? Jagrat, Svapna not real, continuous
- What will Jnani declare? Waker, Dreamer, sleeper not Real
- I Brahma Chaitanyam Adhishtanam alone am real, Ekam, Advitiyam
- Each Declares continued existence

v) Dream continuous, Real for Dreamer but not for Waker :

- Waker continuous, Real, for waker but not for Jnani

vi) Waker enlightened with respell to dreamer :

vii) Waker :

- Dream is Superimposition on me
- Jnani = Waker, Dreamer, Sleeper is Superimposed on me Sat Chit Atma.
- No continuity, all appearances.
- Each one Argues continuity of their Jagrat, Triputi, not factual.

viii) How to prove Dis-continuity?

- World does not exist in an Independent Time - Space Co-ordinate
- Desha, kala not Karanam of Jagrat Prapancha but Brahman is real intrinsic Karanam

ix) If Desha, kala is Karanam, it must exist before Prapancha

x) But Desha kala appears along with Jagrat / Swapna Prapancha

- All 3 Desha, Kala, Prapancha are projections.

xi) Have no continuity :

- Seeming continuous projection because of Maya Shakti in Brahman = Ishvara
- Ishvara has no Avarnam but only Vikshepa Shakti

xii) It Appears as though Desha, Kala is Karanam for Jagrat Prapancha :

- Big Deeper discussion

xiii) Desha Kala Yoho Karanatvam Asti Va Nava?

- Time - Space are Karanam for Jagrat, Swapna Prapancha or not?

xiv) Time - Space existed before :

- Prapancha came out at Time of creation

xv) Time, Space, Existed before as Co-ordinates - Crucial Discussion :

- Karanatva Status of Desha, Kala
- Then continuity of Prapancha established

xvi) If Karanatvam negated, continuity negated.

Purva Paksha	ND
Desha - Kala Karanatvam Asti	Desha - Kala Karanatvam Nasti

Purva Paksha Argues elaborately :

- Desha, Kala, Karanam Asti
- Advaitins Answer will not work according to Purva Paksha
- Entire Page 213 and 1st Para of Pages 214 (Original Sanskrit Text)

Advaitin - DSV :

- Desha, Kala, Karanatvam Nasti
- Desha, Kala, Rises along with Prapancha.

Topic 332 - 334 :

(आ.३३२-३३४) ब्रह्मनिष्ठकारणताया देशकालोपरङ्गीकारे अन्यथाख्यात्यापत्तिः
स्यादित्याक्षेपः —

Topic 332 :

(३३२) देशकालयोराकाशादिकारणतास्तीति पूर्वपक्षिणः शङ्का —
अत्रैवं शङ्का भवति — असन् पदार्थो न प्रतीयेत। सिद्धान्ते च न तथाङ्गीक्रियते
वेदान्तिभिः। यद्यसन् पदार्थो भासेत तर्ह्यसत्ख्यात्यभ्युपगम-प्रसङ्गः स्यात्। अपि च
शशशृङ्गवन्ध्यासुतादेरपि भानं स्यात्। न तु तथा भासते । तस्मादसतः
प्रतीतिर्नास्त्येव। किञ्च देशकालयोः कारणत्वं स्वतो यदि न स्यात् तर्हि मायाबलादपि
तन्न भातुमर्हति। परन्तु देशकालयोः कारणत्वं प्रतीयते। अतो देशकालौ
सकलप्रपञ्चकारणमित्यङ्गीकार्यमेव।

- Understanding working of Maya = Understanding Advaitam.

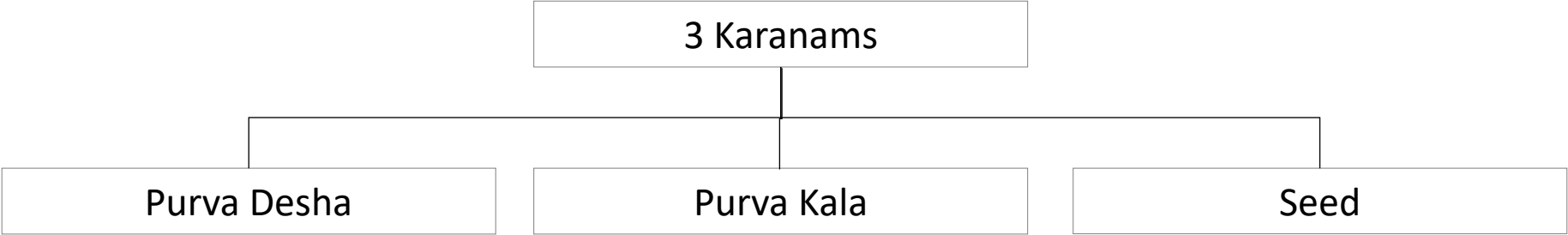
Purva Paksha : Shankha - Doubt :

i) For Time and Space there is Karanam Status :

- Instead of Saying Desha, Kala has Karanam Status with regard to Srishti.
- He says we should first admit that we are experiencing Time, Space as Karanam of everything.

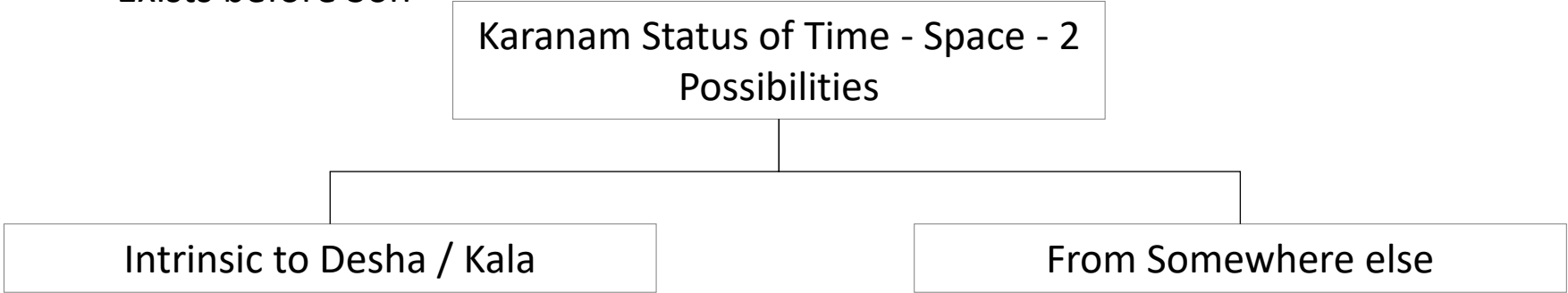
Example :

Seed	Tree
<ul style="list-style-type: none">- Cause, Karanam exists before Origination of tree- Conditioned by Previous Time and Space, exists in Past time, Past Space- Purva Kala included in Karanam	<ul style="list-style-type: none">- Product, effect- Karyam



Example :

- Father
- Exists before Son

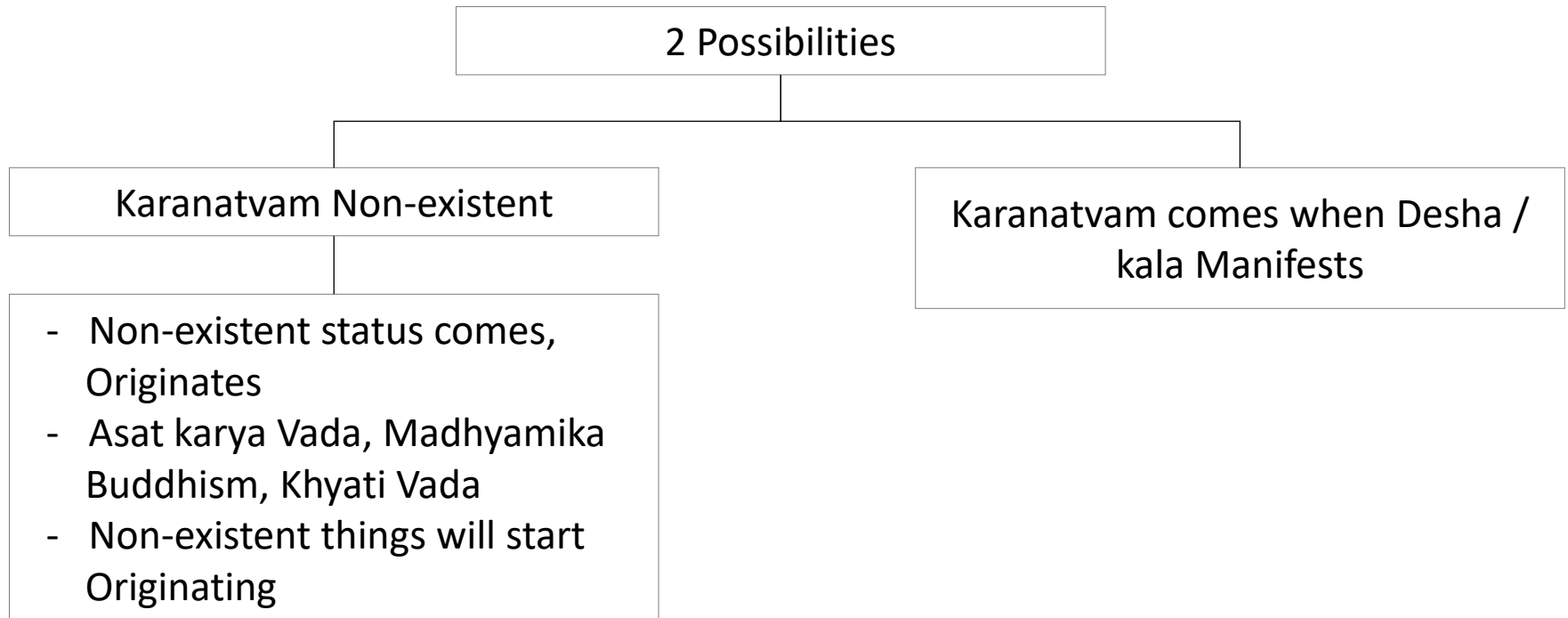


DSV :

- In Maya, Desha, Kala are potentially there, has intrinsic Karanatvam.

Purva Paksha :

- Rules out both possibilities
- Karanatvam status not from elsewhere
- It belongs to Maya intrinsically

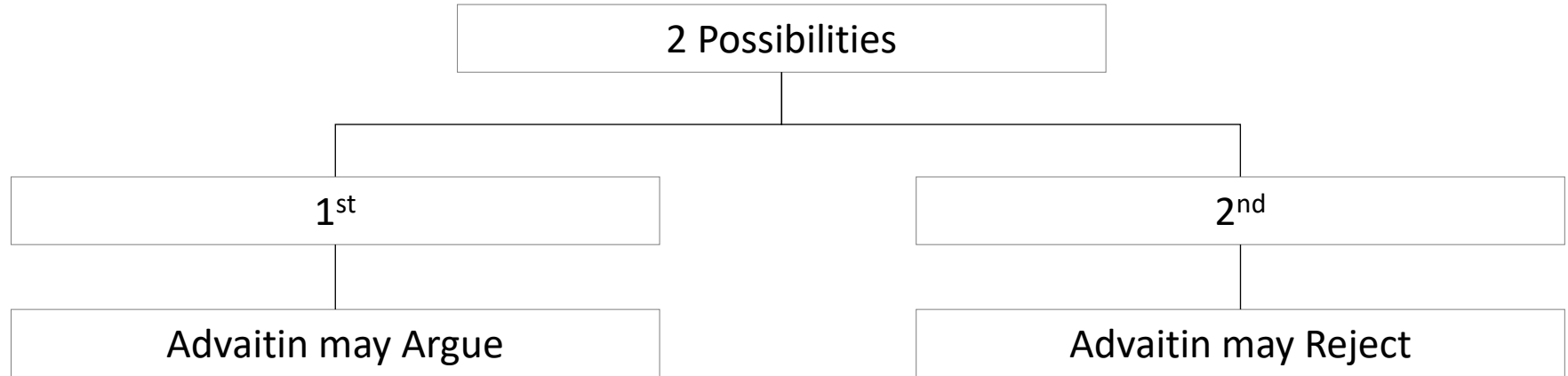


Vedantin :

- From Sand, Oil can't come
- In Sand, oil is Non-existent
- From Till seed, can extract oil

Advaitin Accepts :

- Non-existent thing can't Originate
- How Non-existent Karanatva Status for Desha - Kala?



- If Desha, Kala has no Karanam Status we would not have experienced Karanam Status.
- Non-existent Desha, Kala can't appear on Desha, Kala.

Advaitin	Purva Paksha
<ul style="list-style-type: none">- Siddhantin- Divida Satta Vadin (DSV)- In Sleep, no Jagrat, no Singapore- Wake up Singapore comes- If you accept Non-existence, you will become Asat Karya Vadi- Non-existent world Originates, appears	<ul style="list-style-type: none">- Also Advaitin- Trividha Satta Vadin (TSV)- Desha Kala has Karanatva- Jagrat has continuity- In Sleep, Jagrat is there

Advaitin	Purva Paksha
<ul style="list-style-type: none"> - Rabbits horn, son of Barren women who can't give birth to a child - Such things don't happen 	<ul style="list-style-type: none"> - If Desha Kala do not enjoy instrinc Kala status, maya can't produce Non-existent thing - Oil only from oil seed

- Maya can't add existent Status to Desha
- Desha Kala produces Karyam, in our experience of seed - Tree
- Hence should accept Desha, Kala as Karanam
- World has objective existence independent of observer

1st Argument of Purva Paksha :

- Siddanti will become Asat karya Vadi

2nd Argument :

- Bring Karanam from somewhere else

सिद्धान्तिना यदप्युच्यते — ब्रह्म सकलप्रपञ्चकारणम्, तन्निष्ठं कारणत्वमेव देशकालयोः प्रतीयते। न तु देशकालयोः कारणत्वं स्वतो विद्यते इति। तदपि न सङ्गतम्। तथा हि, (१) ब्रह्म यथा देशकालयोरधिष्ठानं तथा सकलप्रपञ्चस्याप्यधिष्ठानं भवति। ततश्च देशकालयोरेव ब्रह्मनिष्ठकारणता प्रतीयते न त्वन्यत्रेत्यत्र विनिगमकं नास्ति। तस्मादधिष्ठानब्रह्मनिष्ठकारणता यदि देशकालयोः प्रतीयते तर्हि सर्वप्रपञ्चाधिष्ठानत्वाद्ब्रह्मणः निखिलप्रपञ्चेऽपि कारणता प्रतीयेतैव। ब्रह्मकार्यभूते प्रपञ्चे क्वचित् (देशकालयोः) कारणता क्वचिच्च (आकाशादौ) कार्यतेति वैषम्यं न युज्यते।

- Purva Paksha imagines 2nd Possibility, Answer by Siddhanti Advaitin.

Purva Paksha issue :

- Desha Kala have intrinsic Karanam status
- **Brahman has Vivarta changeless Karanam Status as revealed by Sruti**
- **Maya is changing Parinami Upadana Karanam for Jagat.**

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

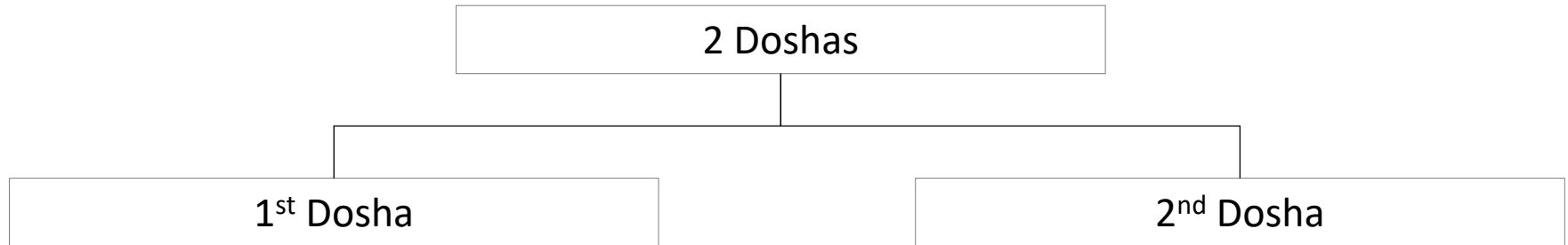
- Brahman is Vivarta Upadana Karanam, Sakaha Prapancha Karanam.

Advaitins Argument :

- Brahman's Karanam Status is transferred to Desha, Kala
- Brahman appears on Desha Kala
- Brahman is Adhishtanam of Desha, Kala, Prapancha
- Desha, Kala, has Borrowed Karanatvam Status, not intrinsic (Not Svataha Status)

Purva Paksha : TSV - Answer :

- Tadapi Na Sangatim...



1st Dosha :

- If you say Brahman lends Karanatva Status because Desha, Kala is very Proximate...

Rope	Rope Snake - Superimposed
<ul style="list-style-type: none">- Curled- One Feet	<ul style="list-style-type: none">- Appears curled- One Feet

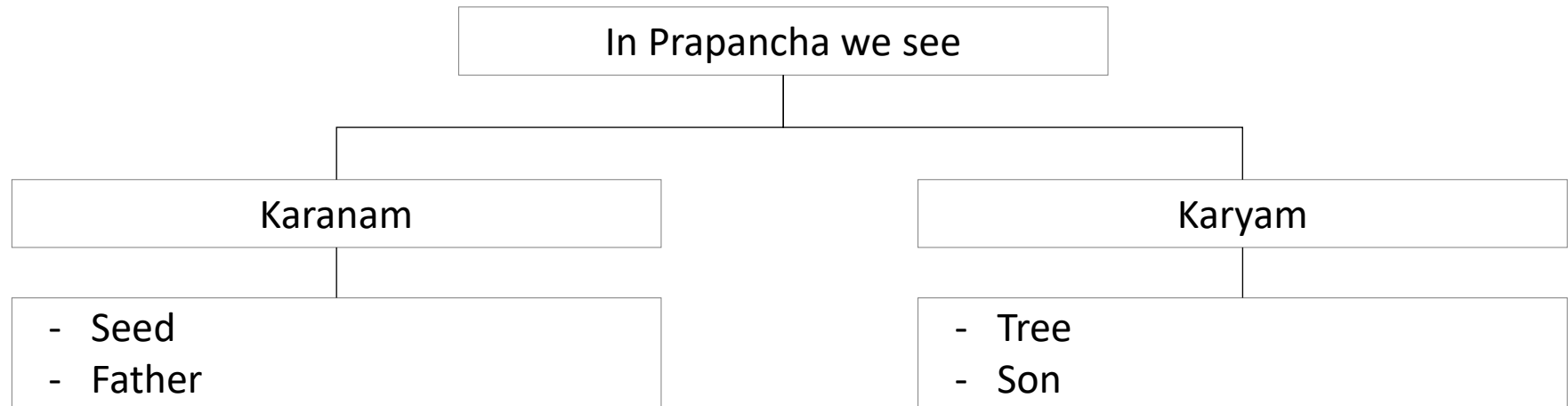
- Same Karanatvam should appear in Prapancha also

How Karanam Status only in Desha, Kala, not in Prapancha?

- Both sitting in Brahman - why Partiality
- Vinigama - Viraha Dosha, inability to conclude Karanatvam only in Desha Kala not in Prapancha



How Brahman can give Karanam Status for only Desha - Kala, not to Prapancha?



This is called Vingamana Viraha Dosha :

- Karanam Status should appear in Prapancha also as Brahman is Adhishtanam for Desha / Kala / Prapancha
- In entire Prapancha Karana Status should appear.
- Can't make differentiation in Karanam Status
- Karanam can't be in one Part of Superimposition, not in another Part.

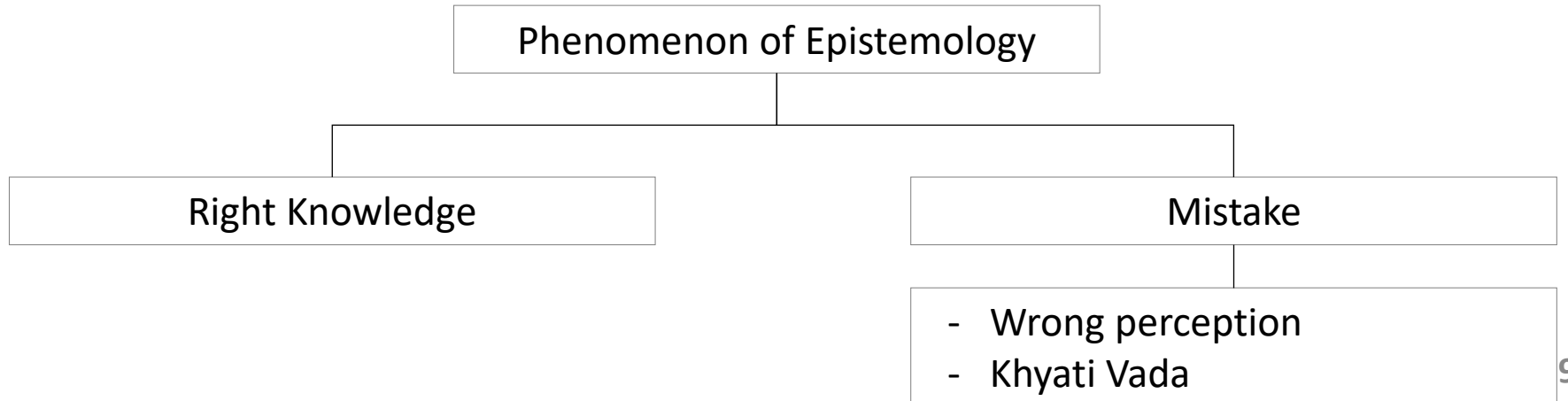
- This Vaishamyam, differentiation Na Yujiyate is Dosha - Defect No 1

2nd Dosha :

(२) किञ्च देशकालयोः कारणत्वं नास्ति, किन्तु ब्रह्मण्येव कारण-त्वमस्ति। तच्च ब्रह्मनिष्ठं कारणत्वं देशकालयोः प्रतीयत इत्युच्यमाने अन्यथाख्यातिरङ्गीकृता भवति। यतो वस्तुनो रूपान्तरेण भानमन्यथा-ख्यातिरितीयते। अकारणभूतौ देशकालौ रूपान्तरेण कारणात्मना भातः इत्यन्यथाख्यातिरेवाभ्युपगता भवति। सिद्धान्ते त्वन्यथाख्यातिर्नाङ्गीकृता। अत्र विषयेऽन्यथाख्यातेरङ्गीकारे शुक्तावनिर्वचनीयरजतमुत्पद्यते इति सिद्धान्तो निष्फलो भवेत्।

- Remember Khyati Vada
- Rope Mistaken as Snake

How Mistaken Perception takes Place?



- 5 Types of Khyati Discussed in Page 80 - 81 of Original Text.

Anyata Khyati proposed by Nyaya Vaiseshika :

- Advaitin Rejects Anyatha Khyati
- Advaitins theory called Anirvachania Khyati
- If Karanam status of Brahman is appearing in Desha - Kala, it will be Anyatha Khyati

- **Anirvachania Khyati - If silverness of something appears on shell because of Avidya we call it Mithya**

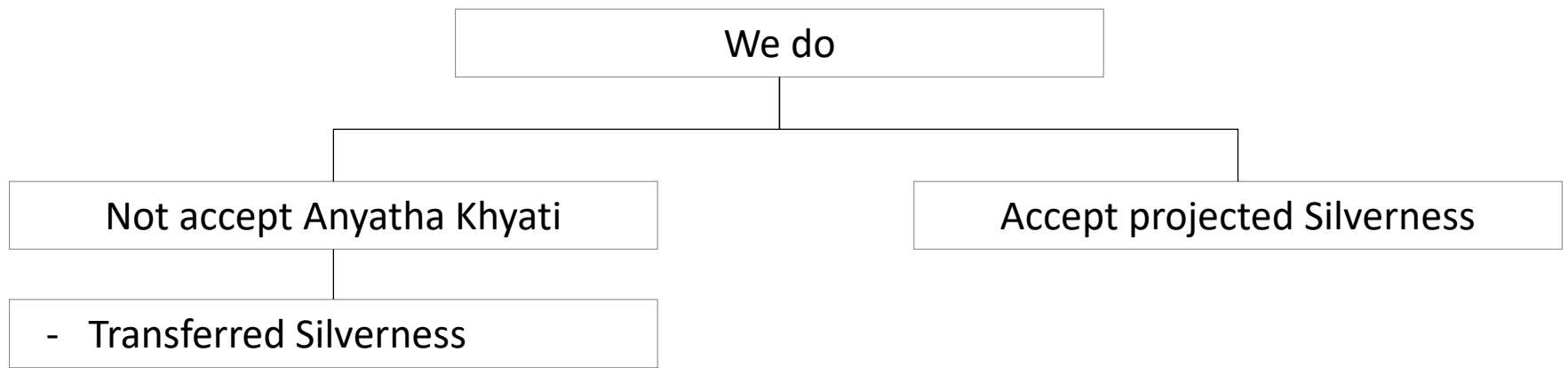
We Create - 2 Mithya Adhyasa

Artha Adhyasa

- Mithya generated silverness Upon the shell is called Artha Adhyasa
- Outside Body

Jnana Adhyasa

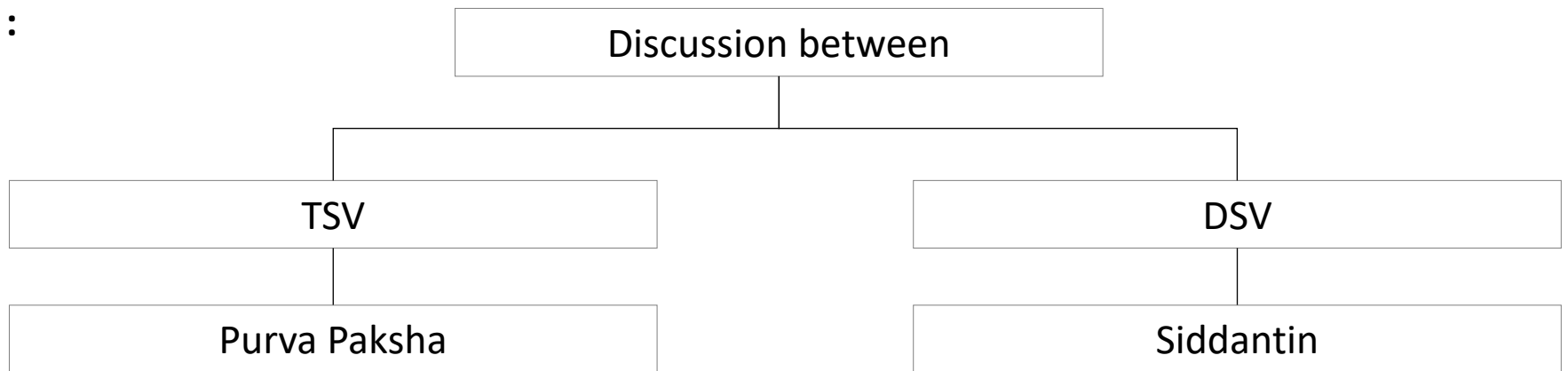
- Mithya generated silverness which we experience in the Mind is called Jnana Adhyasa
- Inside Body



- Transferred Karanatvam of Desha - Kala = Anyatha Khyati Dosha

Revision 268 :

i) :



ii) Purva Paksha - TSV :

- Accepts Vyavaharika Satta of Universe and continuity of Universe even in absence of Observer.

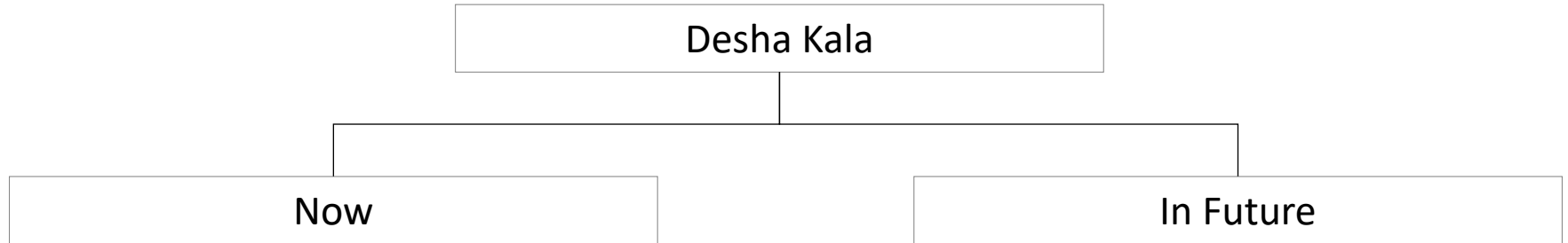
iii) Siddhantin :

- DSV - Does not accept Universe without Observer.

Technical Discussion :

iv) Does Desha kala have Karanatvam Status with respect to Prapancha?

- If So, world can continue
- Desha Kala - was there before



Therefore Universe continues :

- **Invariable factor is Desha, kala independent existence without Observer, Brahman.**
- Continuity established in Time - Space, Substratum.

v) Siddhantin :

- Desha - Kala appears only along with Universe
- No Continuity of Desha Kala Separately.

vi) Purva Paksha :

- We experience Desha, Kala in daily life.

In Vyavahara, we see

Karanam

- Seed
- Father
- Exists before
- Conditioned by Purva Kala

Karyam

- Tree
- Son
- Comes later
- Conditioned by Present time

- **Desha, Kala Play role of Karanam in Vyavahara, our experience, DSV accepts.**

vii) Purva Paksha's Question :

- If Karanatvam of Desha - Kala is accepted, is it Natural, intrinsic to Desha - Kala or borrowed Karanatvam.

viii) One Possibility :

- Karanatvam Status is natural

ix) If Siddantin Does not accept :

- Then he has to say - From where Desha Kala comes?

x) DSK will say :

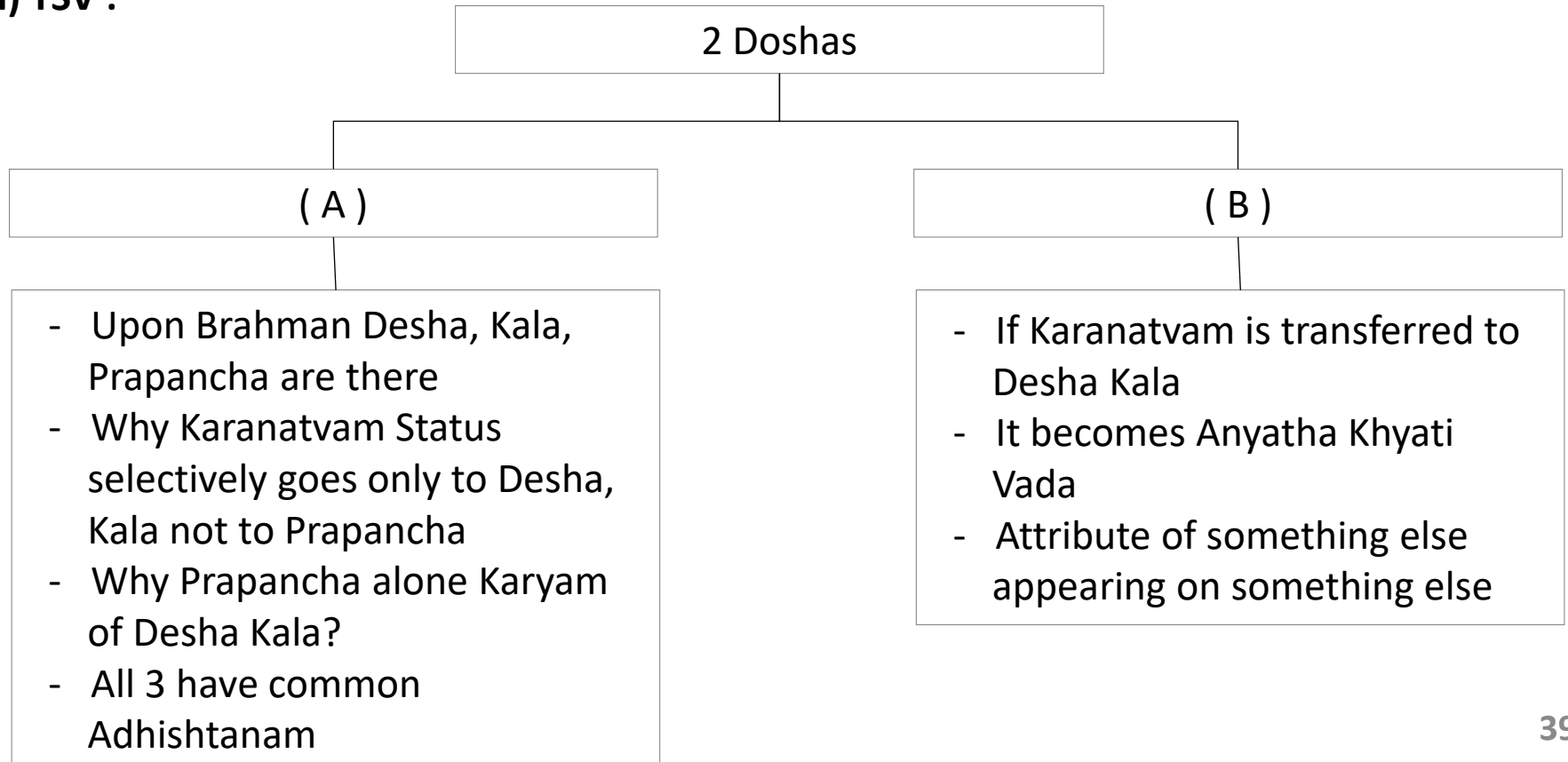
- Desha - Kala comes from Maya
- Origination at time of Manifestation.

- Non-existent Desha - Kala Originates, Asat Karya Vada
- Non-existent Karanatvam can't come

xi) SDV :

- It is not Non-existent Desha Kala
- It is in Brahman
- Brahmatva Karanatvam Status comes to Desha, Kala
- Adhishtanam transferred from Brahman is Karanatvam of Desha Kala

xii) TSV :



Anyatha Khyati Vada :

- By Nyaya veishika negated by Advaitin.
- Words of DSV quoted by Purva Paksha - Kincha Desha Kala Yoho....
- Desha - Kala do not have Karanatvam but belongs to Brahman
- What is in Brahman, appears in Desha Kala

Anyatha Khyati Nyaya :

- What is rejected there being accepted here Says Purva Paksha

Vastunaha Rupantarena Bhamtam :

- **One thing appearing as another = Anyatha Khyati**
- **If Non-causal Desha Kala appears as Desha Kala, it will be Anyatha Khyati**

DSV :

- So what, let it appear

TSV :

- Advaitin never accepts Anyatha Khyati
- You have rejected before, hence you are inconsistent Advaitin.
- In This context, Anyatha Khyati means Anirvachania Khyati
- Rope appears as Snake = Anirvachaniya Khyati, one thing appearing as another.

- **Snake not appearing on Rope but because of Avidhya an inexplicable snake artha Adhyasa is generated Upon the rope, and Jnanadhyasa snake perception and Mithya Snake are projected.**

- **Rope projection or appearance not accepted**

- Snake perception, Mithya is explained.

Avidya - Mithya Snake projected

Artha Adhyasa

Jnana Adhyasa

- Mithya projected snake = Anirvachania Khyati
- If you accept Anyatha Khyati, you will reject Anirvachania Khyati, wrong perception.

Anirvachania Khyati :

- There is a generation of Mysterious object, when wrong perception takes Place
- Generated Mysterious object rope Snake = Artha
- Perception of that = Jnana Adhyasa
- General and Revised Anirvachania Khyati

2 Types of

Anyatha Khyati

Anirvachaniya Khyati

First : Anyatha Khyati Vada :

तथा हि, अन्यथाख्यातिर्द्विविधा। (१) देशान्तरस्थ- पदार्थस्य देशान्तरे भानमित्येकान्यथाख्यातिः। यथा कान्ताकरगतरजतंपुरोवर्तिशुक्तौ भासते । (२) अथवा वस्तुनो रूपान्तरेण भानमायन्यथा- ख्यातिः। यथा शुक्तिकाया रजतरूपेण भानम्। इत्थं सर्वभ्रमस्थलेऽपि अन्यथाख्यात्यैव निर्वाहसम्भवेऽनिर्वचनीयरजतोत्पत्तिकथनमसङ्गतं स्यात् ।

i) Shell on Silver - Explained in two different ways :

a) Silver coin elsewhere, Husband and wife in beach, under a shade :

- Wife has silver coin in hand
- Wife's silver coin appears as shell on the ground

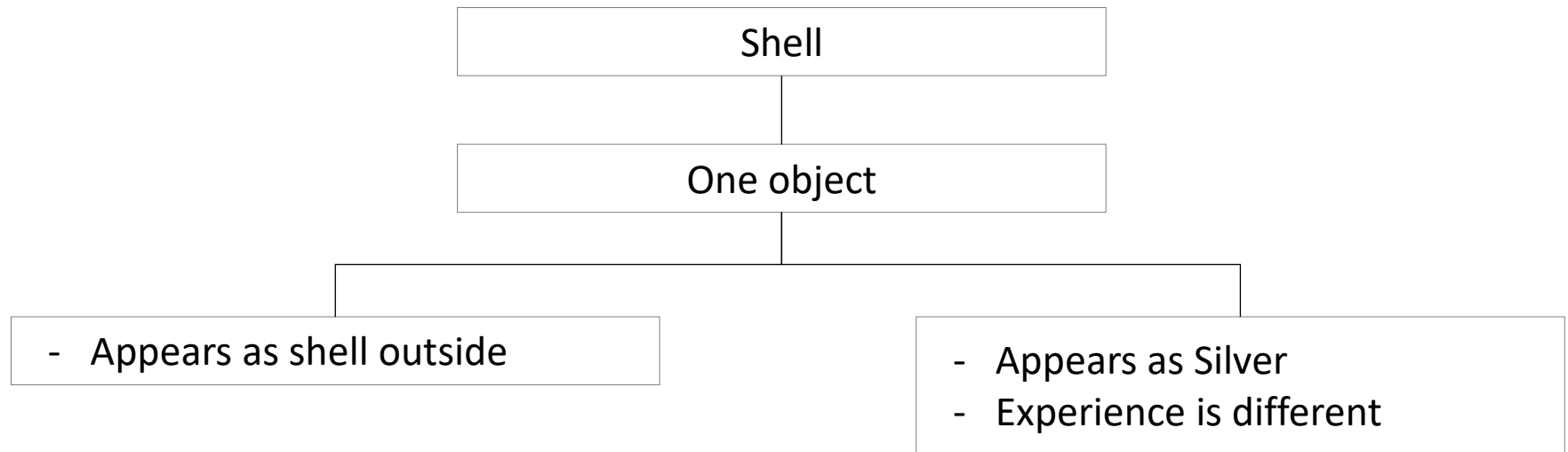
Anyatha Kyathi :

- Object is elsewhere, appearing in another place

Wifes hand behind	Husband in front
<ul style="list-style-type: none">- Silver coin- Rajatam	<ul style="list-style-type: none">- Looking it shell in Sand- Purvo Vasati Shuptou- On shell silver appears

Advaitin :

- i) One object can't appear as Another**
- ii) One thing is appearing as another**



- Advaitin rejects one Object appearing as other
- Shell appearing as Shell

Purva Paksha - You are accepting :

- Non-causal Desha Kala
- Appearing as causal Desha Kala
- In Shell you could have accepted Silver, Anyatha Khyati
- Why introduce Anirvachaniya Khyati
- Khyati = Theory of error

Answer :

- Mithya Solver generated out of Avidya

Anirvachania Khyati from Avidya

External Silver, Artha, Object
produced

Internal Silver Jnanam Generated

- There is concurrence between Silver object and Silver Jnanam.

- **Both generated Object (Artha), knowledge are Mithya (Jnanam)**

What is Adhishtanam?

i) 2 Adhishtanams :

Shell Avachinna Chaitanyam	Antahkarana Avachinna Chaitanyam
One for Object	One for Jnanam

ii) Later one Adhishtanam :

- One Chaitanyam, Adhishtanam

- **Upon Anirvachania Khyati - Drishti, Srishti Vada comes**

Purva Paksha :

- Why you introduce Anirvachaniya Khyati if Anyatha can explain
- Purva Paksha himself gives Answer and Rejects idea

किञ्च विषयसमानाकारमेव ज्ञानं भवति। अन्यवस्तुनोऽन्यरूपेण ज्ञानं न सम्भवेत्। अतश्च रजताकारज्ञानविषयीभूतमनिर्वचनीयं रजतमुत्पद्यते एव इत्यद्वैतसिद्धान्ते अकारणीभूतदेशकालयोर्ब्रह्मनिष्ठकारणत्वस्य प्रतीतिर्न सम्भवेत्। यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व-मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादि-प्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव।

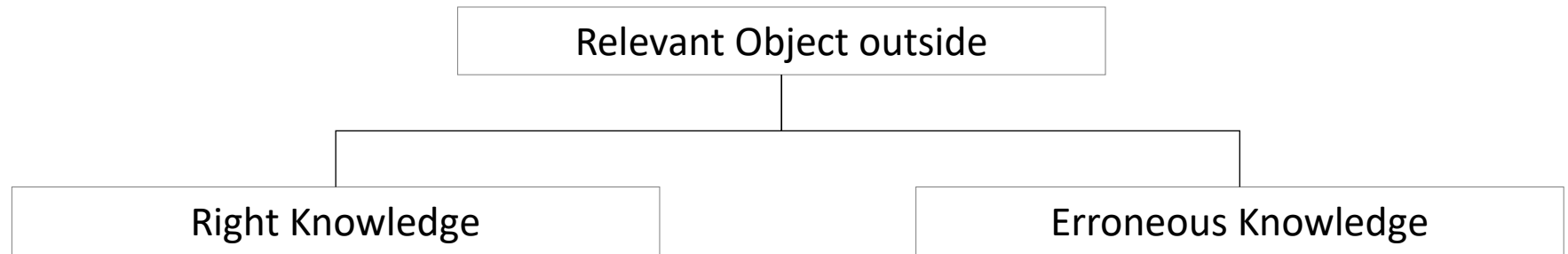
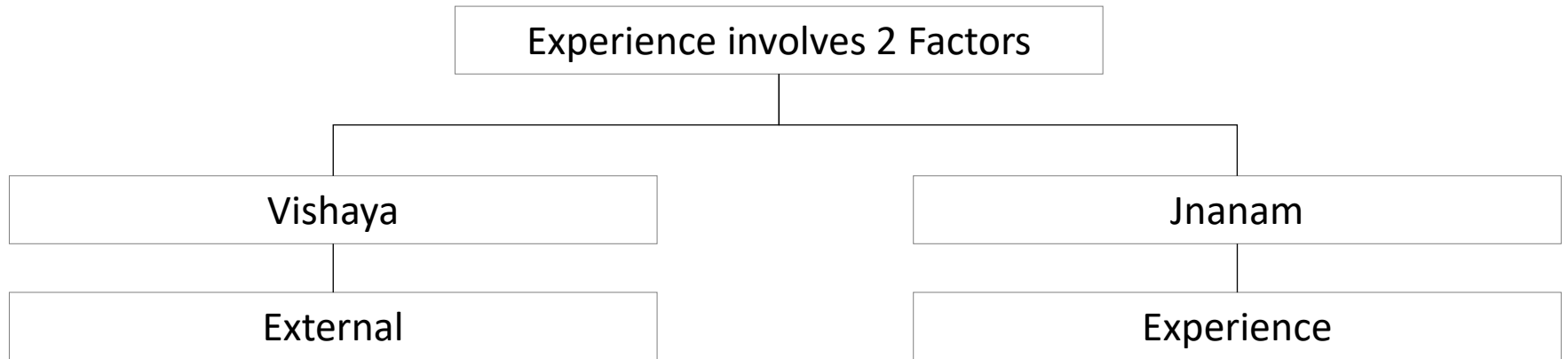
Purva Paksha :

- How Vedantin Rejected Anyatha Khyati in Rope - Snake?

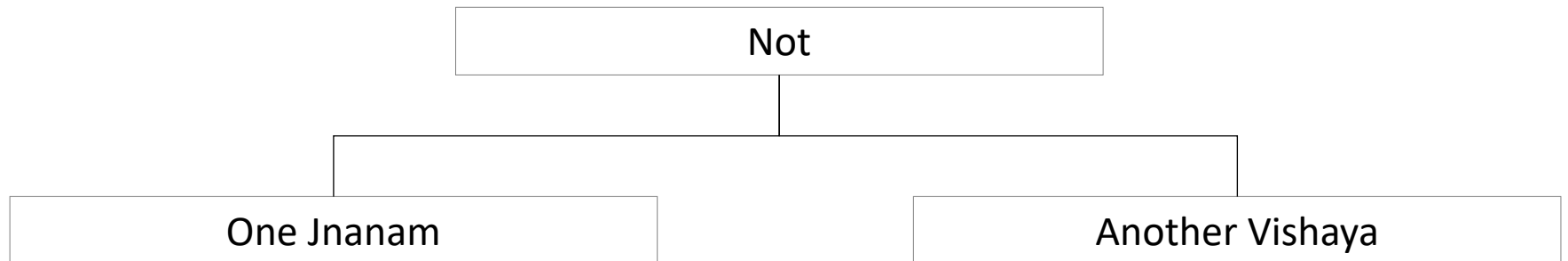
Important law of Advaitin :

- Basis for revised Anirvachania Khyati

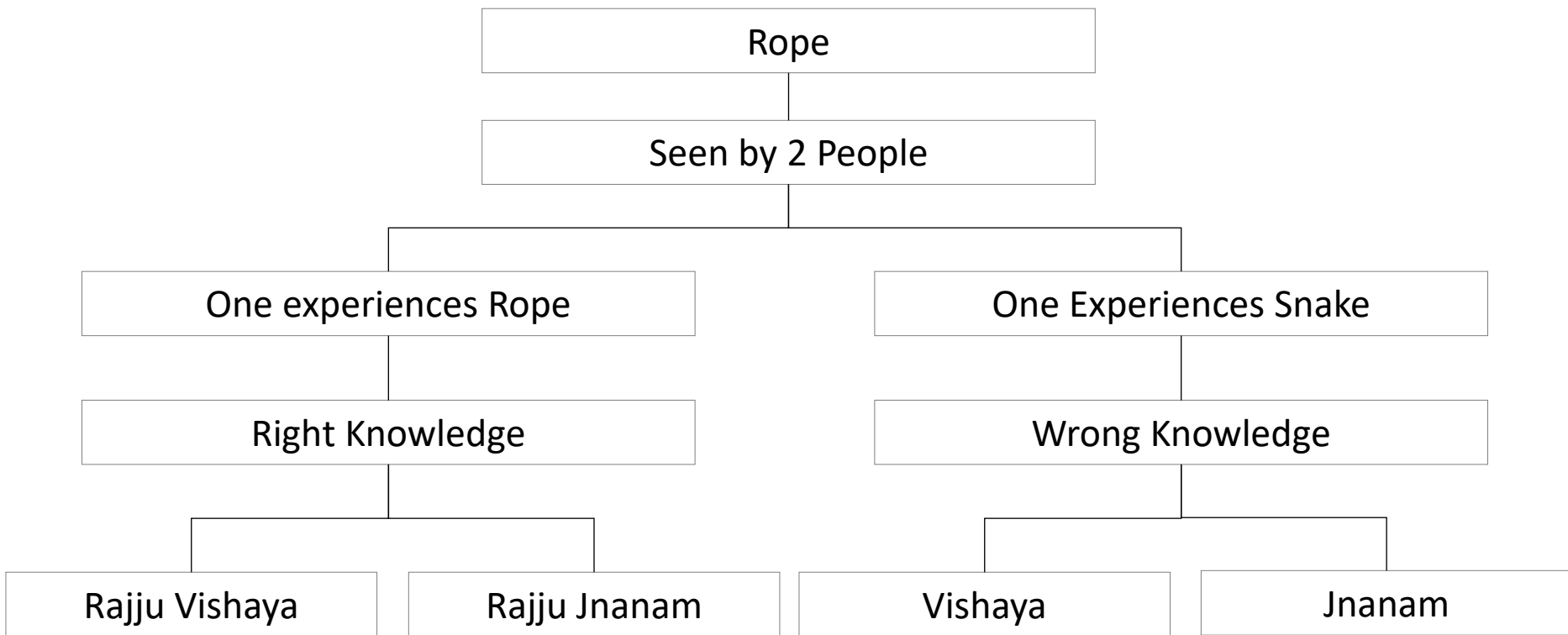
i) First Law :



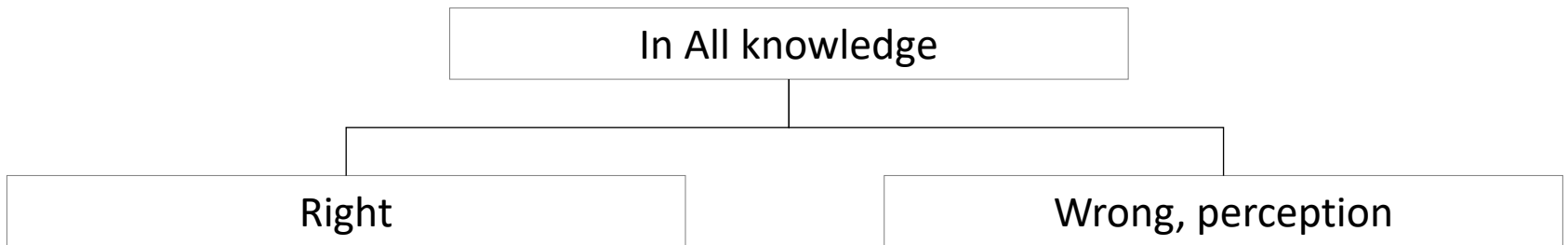
ii) Knowledge and Vishaya should concur :



- Yatha Jnanam, Tatha Vishaya



- There is Concurrence between Vishaya and Jnanam
- For Sarpah Jnanam I don't say rope is Vishaya
- Jnanam and Vishaya must have Same locus.



- Vishaya and Jnanam will concur in wrong perception, Avidya is producer.
- Wrong experience and wrong Vishaya in Concurrence with experience.

Wrong Object	Wrong experience
<ul style="list-style-type: none"> - Artha - Samanatha 	<ul style="list-style-type: none"> - Jnanam

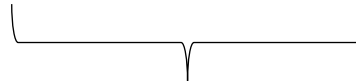
Anyatha Khyati :

- Rope is Appearing as Snake

Object / Vishaya	Experience
Rope	Snake Jnanam

Advaitin :

Vishaya	Experience
Snake	Snake



Cause if Avidya - ignorance

Advaitin Quotes experience of a Person :

- If snake experience in Mind
- No Snake outside
- Outside Only rope
- Why Person says there is Snake outside Locus and Runs away from Rope.

- Wherever he runs, it will continue
- Mental snake can't have external location

- **Location and running indicates Vishaya and Jnanam of perception is same**
- **There is external snake projected along with internal experience**

- Yatha Vishaya, Thatha Jnanam
- Jnana Vishayo Vaishamyam Na Syat both must concur

- **Vishaya Samana Akara Eva Jnanam Bhavathi, Anirvachaniyam = Revised Anirvachaniyam Khyati**
- **Experience and object must be same**

- If false experience, there must be false object

Purva Paksha :

- Quoting this theory of DSV

- **Anya Vastu Anya Rupena Jnanam Na Sambavet**
- **Rope can't appear as snake**

- Not only false experience created by Avidya and parallelly false object also.

- **Billion \$ sentence of revised Anirvachania Khyati**

False Object	False Experience
Artha Adhyasa	Jnana Adhyasa

- This is Post Shankara Development in Advaitam.
- Rajatam Tat Yata Eva external silver generated = Advaita Siddhanta.

You can't Say :

- Non-causal Desha Kala is appearing as Desha Kala

Flaw :

- Jnanam is different
- Object is Different
- Vishaya Samanakara Jnanam must be there

Desha Kala	Jnanam
Akaranam	Karanam

- Violation of your own theory Purva Paksha Says
- Brahmans Karanatvam can't appear in Desha Kala
- Akarana Desha Kala can't appear as Karana Desha kala

Only Solution :

- Accept Desha Kala has natural Desha Karanatvam intrinsic
- Then Drishti Srishti Vada in trouble.

Revision 269 :

यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्नभायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व-मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादिप्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव ।

2 Main Points in Drishti - Srishti Vada :

“यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।”

- Rope Snake = Rajju Vivartam
= Vivarta Karyam
- Adhyasa = Vivartam

DSV :

- Entire Jagrat Prapancha = Brahma Vivartam
= Chaitanyam Vivartam

• Jagrat is Superimposition on Chaitanyam

- Which Chaitanyam?
- There is only one Chaitanyam, Adhishtanam, I

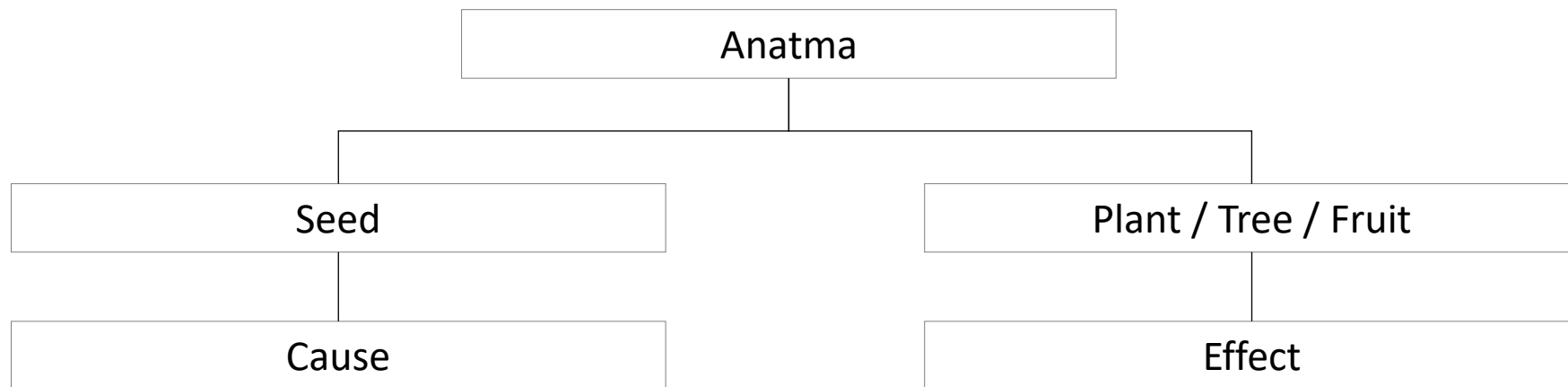
i) Entire Anatma Prapancha is Chaitanyam Adhyastham, Chetana Vivartam :

ii) Foundation Law of DSV :

- Whatever is Vivartam (Projection) can't be Karanam of anything

Previous Portion :

- Yo Vivartaha = Any Anatma = Vivartaha
- Na Kasyachit Api Karanam Bhavati
- Can't be cause of another Anatma



- We watched plant, poured water, watched sprout, plant, tree, fruit.
- Continuous flow of seed becoming Plant / Tree / Fruit
- We Admit Karya Karana Paksha
- This is challenge by DSV by this sentence Seed and plant = Vivartam (Projection)

iii) There can't be Karya Karana Sambandha between two Vivartam projections :

- It is illusion, delusion - What is fact then?

iv) DSV :

- Seed and plant = Chaitanya Vivartam
- Plant not produced by seed but also Chaitanya Vivartam (Projection)
- 2 Chaitanya Vivartams are there
- **Mutual Karana Karya Sambandha also Vivartam projection of consciousness**
- Between two projections there is no Karya - Karana Sambandha
- **If we experience Son - Father it is illusion**

v) Example in Dream :

- Seed Plant seem to have Karya Karana Sambandha
- It is an illusion
- Both are wakers projections.
- Non-existent Karya - Karana Sambandha is wakers projection, as though Existent.

vi) Yaha Vivarta, Tatha Kashchit api Karanam Na Bhavati :

- **In Projection there can't be cause - Effect Relationship**
- **No father Son relationship but all illusion**
- **No Birth - Death, but illusion**
- Each previous cause - 1st Years of Child... 10th Year Photos, all illusion
- Through Sruti - Yukti Pramanam proved.

vii) Page 212 Original Text :

- Yo Vivartaha Saha, Kashyachit Api Na Karanam bhavati

- **Similarly time, Space can't be Karanam, Same Maya projects the States.**

viii) Karanatvam and Karyam = Sequence flow is an appearance :

- This is Challenged by Purva Paksha

ix) Page 213 :

- Kincha Nashchit Vastu....

ND :

- We commit Universal Mistake with legitimate reasons

x) Universal Mistake :

- Desha Kala is Karanam for Utpatti of Prapancha

Karanam : Associated with Purva Kala :

- We assumed Purva Kala required as Karanam
- Deshasya Karanatvam is Universally assumed, Natural - why?
- Anything born is at appropriate time, Place
- We Register Deha, kala for Jada kam, Chaitanya Vivartakam.
- Akasha, Prapancha = Effect for this Purva Paksha raises Huge objections.

Objection by TSV :

i) Srishti Drishti Vadi :

- DSV = Drishti Srishti Vadi
- **Argument : Desha Kala must have intrinsic Karanatvam.**
- Vivartatvat Karanatvam Nasti Chaitanya Vivartatvat, Rajju Sarpahvatu...
- Desha - Kala should not have Natural Karanatvam.
- From where did Karanatvam come to Desha - Kala
- Purva seed = Karanam of later plant

Purva Paksha - suggestion :

- Non-existent Karanatvam originated along with Desha / Kala
- If so, it will be Asat Karya Vada of Neiyayika

To avoid Asat Karya Vada he says :

- **Brahman = Vivarta Karanam of entire universe**
- Brahman = Changeless cause of world
- That Brahman's Karanatvam is appearing in the Desha kala as reflection
- **Desha - Kala Karanatvam is transferred Karanatvam from Brahman**

2 Objections for this :

i) If Brahman Karanatvam is appearing in Desha - Kala it should appear in Prapancha also :

- Why only Desha - Kala alone has Karanatvam, not Prapancha.

- **Selective transference of Karanatvam not acceptable**

- Desha - Kala Yoho Eva Brahmanaha Pratiyate Natu Shakyati

ii) If Karanatvam gets transferred, then you accept Anyatha Kyati Vada :

Example :

- Snake park snake get transferred to local place
- This was rejected by Advaitin in Anirvachaniya Vada

Conclusion :

Desha Kala Karanatvam

Not Transferred

It is Intrinsic To itself

- Desha - Kala - Prapancha will have continuity

- **Jagrat continues while Jiva is Sleeping**

Therefore Accept 3 Levels

Jagrat

Svapna

Atma

Vyavaharikam

Pratibhasikam

Paramartikam

Can't Argue :

- **Karanatvam is located in Brahman**
 - **Located in Brahman means appears in Brahman**
- Brahma Ashritam Tatu
 - Desha Kala Yoho Na bayet as Anyatha Khyati is not accepted.

Grand conclusion of Purva Paksha :

- Desha - Kala Eva Karanam Bavati
- There is intrinsic Karanam status of Desha - Kala
- Intrinsic Karanam status alone I experience
- I Don't experience Desha kala in sleep

Yesterdays	Todays
Seed	Plant

Purva Paksha Says :

- There is Karanatvam, continuity Status is there
- We all experience it clearly in Jagrat
- We are all Purva Paksha TSV

DSV - Advaitin Says :

Yesterdays Seed	Todays Plant
- Chaitanya Vivarta seed	- Karya karanatvam Nasti - it is illusion

Example :

- Dream seed, Plant
- No Karya - Karana Sambandha
- illusion in dream

Purva Paksha :

- Statement of DSP is wrong
- Desha - Kala have Karanam status with respect to Jagrat Prapancha
- No Karana status of DSV is wrong
- Karanam status is there
- Up to this is a summary of Purva Paksha

Topic 333 :

(३३३) अधिष्ठानब्रह्मनिष्ठकारणता देशकालोरन्यथाख्यात्या प्रतीयत इति सिद्धान्तिनः
समाधानम् —

- DSV – Siddhanti

Purva Paksha :

- Srishti Drishti Vadi

ND :

- Gives unique answer, unique in Vichara Sagara
- In Khyati Vada it is normal course, Vedantin accepts
- In Erroneous perception theory of Anirvachaniya Khyati, we accept Anatma, Asat, Anyatha Khyati rejected
- Anyatha Khyati = Neiyayika Vaisheshika

Rejected in Page 80 - 81 :

- Now Vichara Sagara - Page 214
- Exceptional case -
- Advaitin accepts Anirvachaniya Khyati Utsarga - Apavada
- Utsarga general rule

Example : Utsarga :

- i) All vehicles stop in red signal

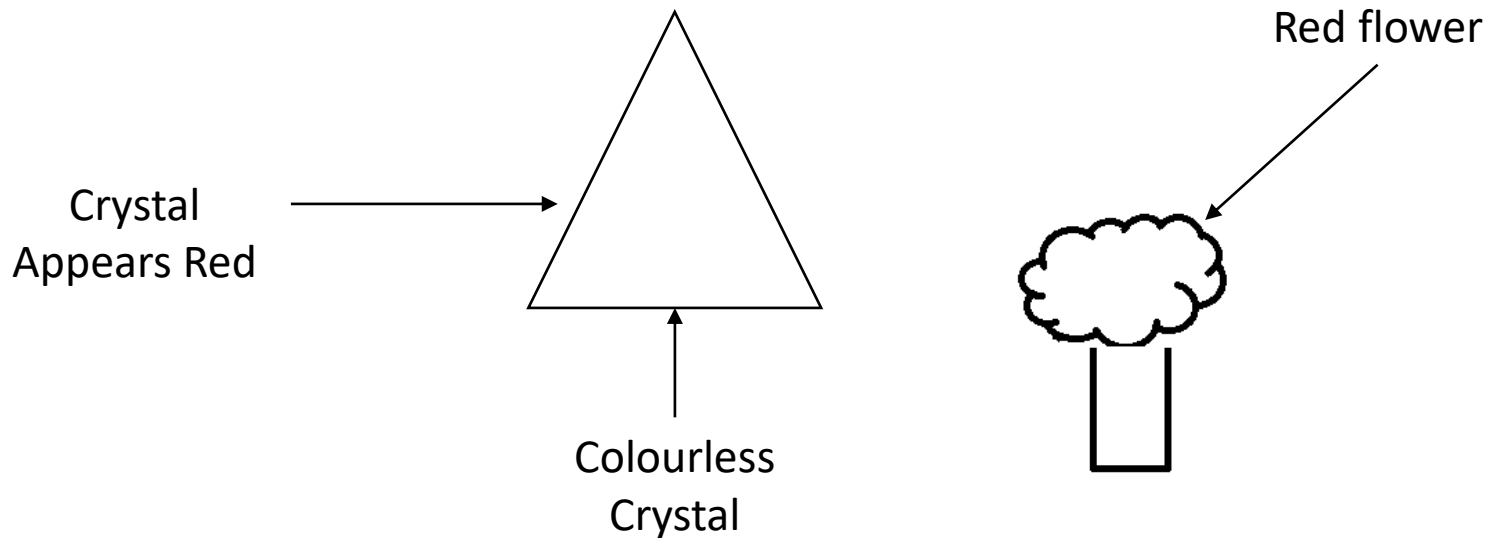
Apavada :

- Ambulance
- Rule not applicable

Vedantin - DSV :

- Anyatha Khyati acceptable in certain cases

Example :



- Colour of red flower appears on colourless crystal
- **Redness of Crystal not real, but still appears, transference of one object on another both in proximity = Anyatha Khyati**

i) Rajju Sarpah :

- Anyatha Khyati not possible
- Snake in snake park - No snake around

ii) Silverness can't appear on shell :

- Shell far away
- One attribute can't appear on another

iii) Seeming transfer not real transfer in crystal and flower :

- **Remove flower, crystal clear again**
- **Remove body - Mind flower - Chaitanya crystal appears formless**
- **There is seeming experience of red coloured crystal**

- No production of Artha or jnana Adhyasa
- No Anirvachaniya red colour Utpatti
- We don't talk about it
- In rope snake we talk about Anirvachaniya Utpatti, we don't talk of Utpatti here
- Here seeming transference

Rajju	Sarpah
Unreal	Unreal appears as Reality

Whole Jagrat :

- Unreal Minds projections inside, world outside = Total Anubhava, Mind awake

Svapna :

- No world outside all Minds projection

Sushupti :

- Total Rest at time of ignorance, he sees Rope Snake as Real.

Question :

- Rope real, appearing in false snake, is what type of Khyati?
- Don't talk about Anirvachaniyam
- Accept Anyatha Khyati reality of Snake experienced, for sometime = Anyatha Khyati
- Snake = Anirvachania Khyati
- We accept anyatha Khyati on rare occasions.

- **In this case Desha, Kala, Yoho Kartrutvam is appearing transferred from Brahman.**

- Brahman enjoys Karanatvam
- When we enjoy world, we accept world
- Karanatvam is accepted
- Like Redness of flower elaborately given
- Adhishtana Vivarta Karanatvam

- **Acceptance in Adhyaropa Stage, Rejected in Apavada Kala**

- Upon Desha, kala, through Anyatha Khyati, Pratiyate - experienced.
- Advaitin Accepts temporarily = Sutra Butam

शङ्केयं न सङ्गच्छते। तथा हि, ब्रह्मनिष्ठकारणतैव देशकालादौ प्रतीयते। यथा जपाकुसुमसम्बद्धस्फटिके उपाधिकुसुमनिष्ठरक्तिमा प्रतीयते, यथा च स्वप्ने अधिष्ठाननिष्ठसत्यता स्वप्नोपलभ्यमानमिथ्यापर्वतहस्त्यादिषूपलभ्यते, तद्वत्। अत्र स्फटिके अनिर्वचनीयलौहित्योत्पत्तिर्नाङ्गीक्रियते। किन्तु सन्निहितजपाकुसुमस्थलौहित्यमेव स्फटिके प्रतीयते। ततश्च शुक्ल-स्फटिकस्य रक्तवर्णत्वेन भासमानत्वात् स्फटिके रक्तवर्णज्ञानमन्यथाख्यातिरेव। तथैव स्वाप्नमिथ्यापदार्थेषु सत्यताप्रतीतिरप्यन्यथाख्यातिरेव। तत्रानिर्वचनीयसत्यतोत्पत्त्यङ्गीकारस्तु 'सत्यमिदं वस्तु मिथ्या' इति व्याहतवचनवदसङ्गतः। न चासत्प्रतीयेत। अतश्च स्वप्नाधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते। एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

Consciousness	Body - Mind = Jeevatvam
Crystal	Red flower = Crystal Experienced as red

- Experience Sukham - Dukham - Mithya
- Reality without Body - Mind medium = Turiyam
- Transference called Anyatha Khyati, temporarily accepted.
- Acceptance of any Khyati on special cases
- Doubt should not be entertained.

- Desha - Kala Karanatvam intrinsic or not
- Desha - Kala Karanatvam appearing in Desha Kala - Karyam - Belongs to past

Past status - For :

- Karanam
- Before
- Former
- Later - Status because of Kalasyapi Karanam

How Kala appears as Karanam?

- Kalam belongs to former time
- Kala becomes Karanam
- Japa = Hibiscus = Red flower Chembaruthi
- Japa Kusuma Kusuma Shannate
- Japa Kusuma Sambandha Sphatika

1st Example :

- Shiva Lingam offered red flower
- Redness of flower appears in colourless crystal

2nd Example :

- For dreamer, in dream, dream is Waking
- Dream not dream
- Vyavaharika Satyam
- Dream continues

- Past, Present, Future all experienced as present
- Reality associated in dreams from where
- Is there false reality projected by dreamer
- False reality = Contradiction

- **Reality of dreamer belongs to waker by Anyatha Khyati**
- **Don't talk of projection of Dream reality but transference of reality from waking to dream**

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
 साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē
 sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
 yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
 tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

Pramanam for Anyatha Khyati :

- Brahman reality is appearing in Jagrat
- Status refers to Anyatha Khyati
- False elephant of dream upon Dream objects, Upalabhyate

In both cases - what happens? What Kyathi?

- Not Anirvachaniya Khyati
- In case of redness of crystal, no projection of false red colour
- Projection not required
- Redness falsely transferred

Important Discovery :

- Reality of dream object not falsely projected
- Reality transferred redness

Projected Attribute	Seemingly transferred attribute
<ul style="list-style-type: none">- Anirvachania Khyati- Snake on Rope	<ul style="list-style-type: none">- Anyatha Khyati

- Both accepted, Depending on context.

Revision 270 :

As a part of establishing Drishti Srishti Vada, ND wants to point out :

- i) Jagrat only projection of Chaitanyam, not product created by anything else
- ii) Jagrat can't be product of Desha / Kala
- iii) ND Negates Karanam status of Desha - Kala with respect to Jagrat

iv) How do we experience :

Cause	Product / Effect
<ul style="list-style-type: none">- Purva Kala- Integral Part of Universe	<ul style="list-style-type: none">- Uttara Kala- Later Time

- Kalam also integral part of Karanam
- Karanam can't be Karanam without being associated with Poorva kala

v) How do we account of experience of Kalam status?

- It is erroneous perception

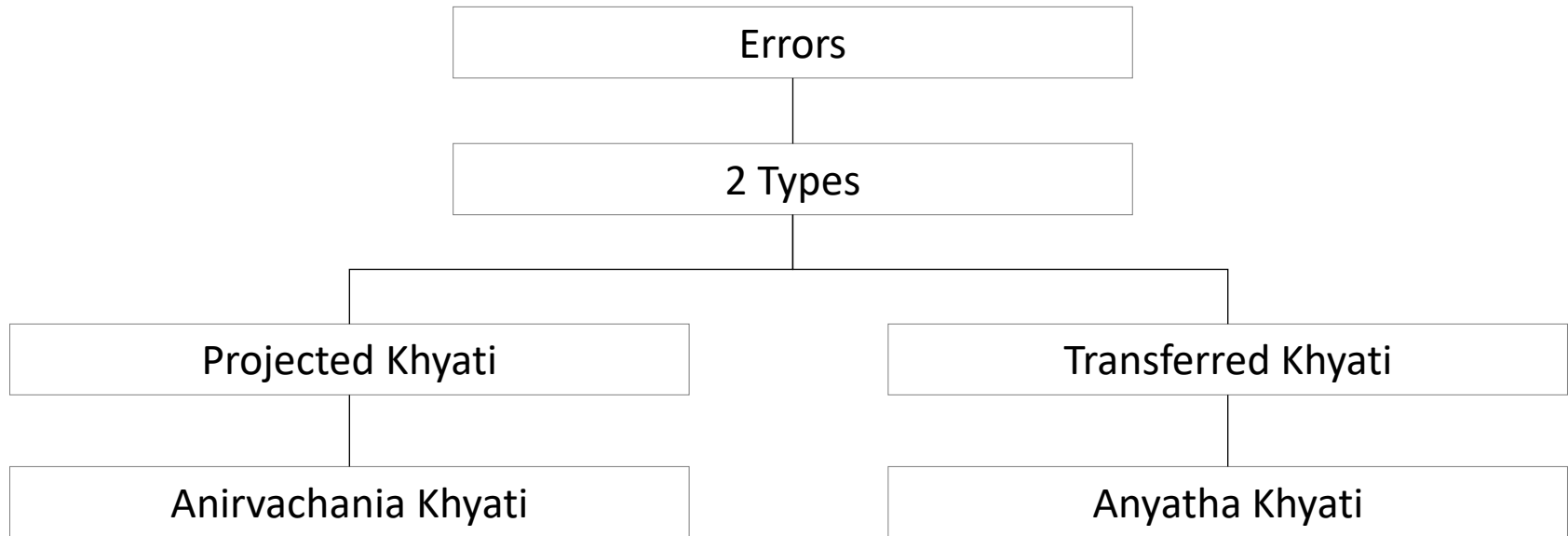
vi) Karanam status in Desha, Kala = Khyati = Erroneous perception

vii) What type of Khyati it is?

- Anyatha Khyati, not Anirvachaniya

VIII) Attribute of one thing wrongly appearing on other = Error

ix) :



What is common to both?

- Attribute is wrongly appearing because of projection or transference

x) Does Advaitam accept Anyatha Khyathi belonging to Nyaya :

- ND = General Principle = Utsarga, Advaita does not accept Anyatha Khyathi
- Under special conditions accepted (Apavada)

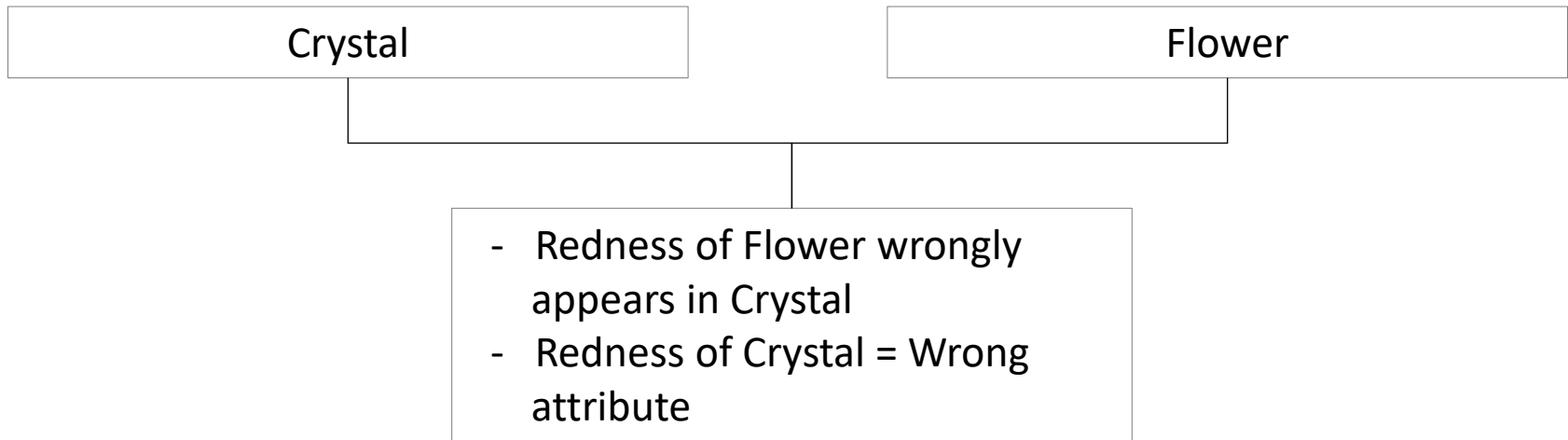
Example :

- Himsa Karma - Generally papa karma
- Kshatriya - who fights to preserve dharma, it becomes Punya Karma, Exception, Apavada.

Example :

- Doctor saves life of patient
- Anyatha khyati - Usually wrong Utsarga
- Right in certain cases

First Example :



Is it projected or Transferred wrong attribute?

- **Redness in Crystal not projected but transferred Attribute = Anyatha Khyati**

2nd Example :

- Dreamer attributes reality to Svapna Prapancha

- **Reality of Svapna wrong attribute**
- **Reality experienced only during Svapna Avastha**

Wrong Attribute of Reality

Projected by Dreamer

Transferred by waker

ND :

- Transferred from Waker's reality, being proximate to dream
- Crystal - Flower - Proximate
- Dream Rises, Rests, Resolves into waker, never away from waker
- Waker intimately associated with dreamer
- Wrong attribute is transferred by Anyatha Kyathi
- Swapna Prapancha Satyatvam transferred by Anyatha Kyathi
- Crystal Redness = Anyatha Khyati
- Both examples for Anyatha Khyati

Apply to Desha - Kala Karanatvam :

- **Wrong attribute not projected but transferred wrong attribute**
- **Brahman is ultimate Karanam**
- Vivarta Upadana Karanam, Adhishtanam of Universe
- **Brahman has Karanatvam status**
- **That Karanatvam wrongly appears in Desha Kala**
- Satyata belonging to Swapna belongs to waker (Adhishtanam)

Law :

- **Knowledge of reality of Mithya Vastu known by knowledge of Satya Vastu**
 - **When you see any Mithya Vastu, reality is lent by Brahman as Satyam**
- All come under Anyatha Khyati

Basis :

- Mithya always supported by Satya Vastu
- Satyatva of Mithya Vastu always lent by Satya Vastu
- Satyata Vastu Angi Kriyate Upto this example
- Vivarta Karanatva Status Upon time and Space explained by Method of Anyata Khyati, it is Appearance.
- Anyatha Khyati Occasionally accepted in Advaitam

Generally Rejected on what Occasions?

- Naimitta Karanam because of Nimittam

When does it become relevant?

- Arbitrary or relevant conditions required?

Topic 334 :

(३३४) अन्तःकरणस्य यत्र द्वाभ्यां पदार्थाभ्यां सम्बन्धस्तत्रा- न्यथाख्यातिः । यत्रैकेन पदार्थेन सम्बन्धस्तत्रानिर्वचनीयख्यातिः —

- Attribute of one thing wrongly transferred when both objects are proximate

Example :

- **Chilli and beans in vegetable curry, both same size, both green**

- If you have bad Prarabdam, you will suffer, good problem will not
- Transpose beans upon Chilli because of Anyatha Khyathi, not Anirvachaniya Khyati.
- Chilli and beans are mixed up
- Where mixing is there, Anyatha Khyathi is possible

Example :

- Rajju Sarpah, Shukti Rajatam not in proximity, then Anirvachaniya Khyati

2 Types of Khyati = Errors

Anyatha

- Objects in proximity of sense organs, Mind, Antahkaranam
- Chilli Beans
- Crystal Red flower
- Mind comes in contact with them

Anirvachaniyam

- Objects far away
- Rope - Snake
- Shell - Silver
- Mirage - Water
- Ghost on Post
- No 2nd Object

Example :

- Twin brothers, Rama - Laxmana walk together - Parents confused
- Mistake by Anyatha Khyati
- Mind and Sense contact one object

न चैवं सर्वभ्रमेष्वप्यन्यथाख्यात्यभ्युपगमप्रसङ्ग इति वाच्यम्। शुक्तिकादिषु रजतादिभानस्थले अन्यथाख्यात्यभ्युपगमे 'विषयविलक्षणं ज्ञानं नोदेति' इति न्यायविरोधस्य प्रसङ्गात्। यत्र स्फटिके लौहित्यज्ञानं जायते तत्र लोहितकुसुमस्य स्फटिकेन सह सम्बन्धोऽस्ति। तस्मात् स्फटिकसम्बद्धकुसुमगत-लौहित्यं स्फटिके प्रतीयते। अन्तःकरणवृत्तेर्लोहितकुसुमाकारतादशायां तस्याः वृत्तेर्विषयो लोहितकुसुमसम्बद्धस्फटिकोऽपि । तस्मात् कुसुमगतलौहित्यं स्फटिके प्रतीयते। एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकार- अन्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

- Purva Paksha had said that Advaitin may resort to Anyatha Khyati
- Page 213 - Original text

There will be a problem :

- If you can explain erroneous perception with Anyatha Kyathi
- Why introduce Anirvachaniya Khyathi? It is redundant
- Can explain all erroneous perceptions by Anyatha Khyathi
- Need Anirvachaniya Khyati in some cases, it is not redundant.

Example :

- Have car, why Cycle? Require 2 vehicles for 2 conditions.

Similarly 2 Explanations required

Anyatha

Anirvachaniyam

- No problem of Redundance in Advaita Vedanta
- Can't extend to all erroneous perceptions
- No possibility of uniformly adopting Anyatha Khyati on all occasions
- Where we can't adopt Anyatha, use Anirvachaniya...

Example :

- Silver on shell - Can't accept Anyatha Khyati

Example :

- Red crystal - Can accept Anyatha
- Can't say attribute is transferred in Shell - Silver
- Shell is appearing as silver
- Jnanam and Vishaya not in Alignment don't accept law
- In Advaitam have law which has been taught before.

Law :

<ul style="list-style-type: none">• Jnana Vishaya Madhye Sarvarta Eka Bava

- Non-alignment of Jnana-vishaya not possible
- Advaitin for Vishaya, Eki - Bava - Aikyam
- Jnanam and Vishayam should have Saktakshanyam Aikyam, not Vailakshanyam
- There should be no Dissimilarity between Jnanam and Vishaya...

Nyaya will be violated if you say :

- Shell is appearing as silver
- Nyaya Virodha Prasangaha

Example :

- Redness in Sphatikam, Jnana and Vishaya Similar
- There is contact between red colour and Crystal

Problem :

- Red colour is only transferred Upon Crystal
- In Crystal, transferred attribute not possible as in Shell - Silver
- When redness thought is in the Mind, generated by red flower, eyes perceive Red colour of flower and is in Contact with the Crystal.

Anyatha	Anirvachania
<ul style="list-style-type: none"> - Senses and Mind in contact with 2 Objects Simultaneously - Red flower and Crystal - Clean transference 	<ul style="list-style-type: none"> - Senses and Mind in contact with one Object <p>Rope elsewhere :</p> <ul style="list-style-type: none"> - Snake elsewhere <p>Shell Somewhere :</p> <ul style="list-style-type: none"> - Silver somewhere - Clean projection - No Transference of attribute - Shell can't appear as Silver

Projection of 2 things Due to
ignorance of Shell

Silver Object

Silver Jnanam

Ignorance of Brahman - Real
Substance at all times

Project world Object

World Jnanam

Law is protected :

- **Knowledge and Object must be Similar**

Object	Jnanam
Silver	Silver

Salakshanyam :

- Near shell, no real silver, but false silver
- Therefore transference of attribute not possible
- Mind sustains shell object and Jnanam
- When there is no silver object, know silver Vritti can take place
- Transference not possible - Hence we introduce Anirvachaniya khyati

- **Upon shell there is projection of false silver**
- **Mind is also perceiving silver**

- Silver outside and silver knowledge projected inside

Nyaya :

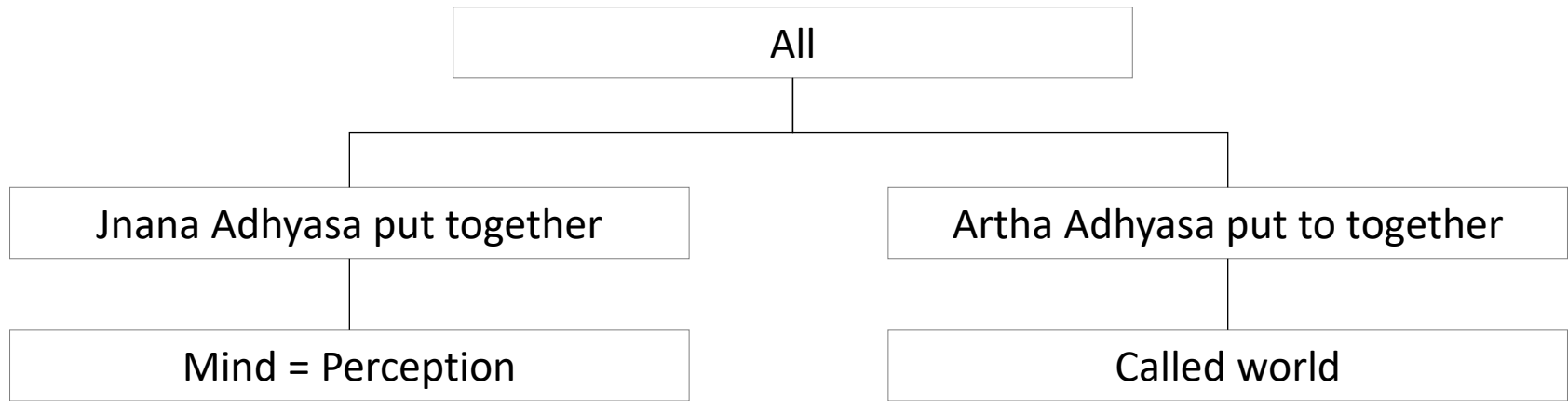
- Only perception of wrong knowledge
- Jnana Vishaya should have Sa Lakshanya not Vai Lakshanyam (Difference)

Advaitin :

- Projection of Jnanam not enough
- There must be projection of false object also

Advaitin :

- Arrival of false perception and false object projection
- **False projection of object is unique feature of Anirvachaniya Khyati**
- **Advaita introduces false object in addition to false projection**
- Simultaneous Projection = Jnana Adhyasa
- Projection of object = Artha Adhyasa



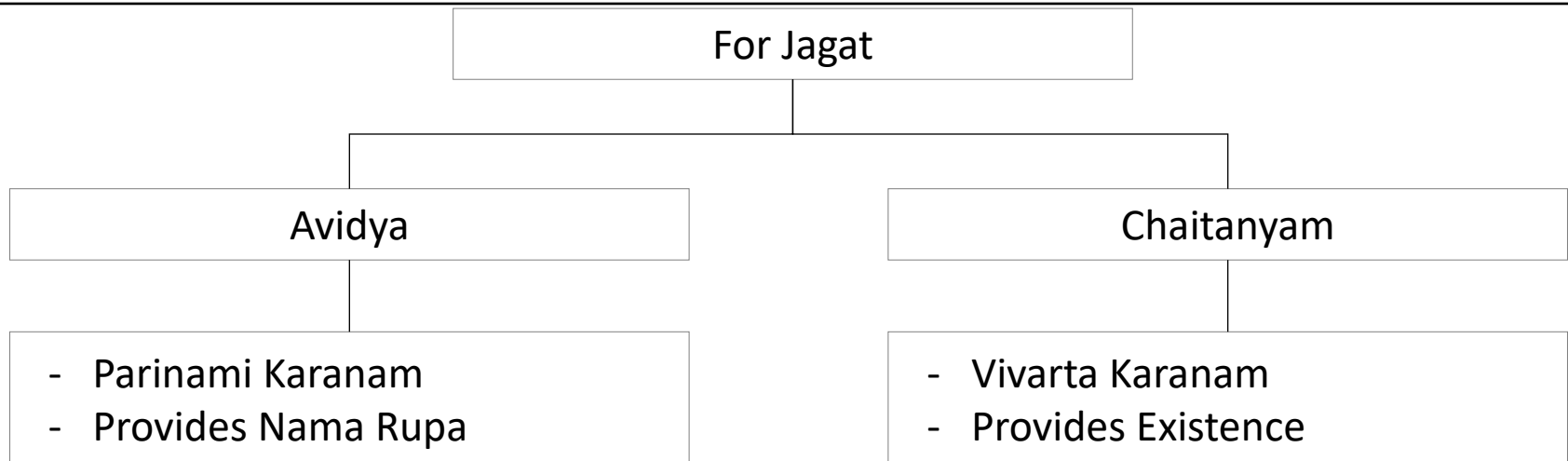
- **Mind and world, projected Simultaneously out of ignorance of Consciousness**
- **Mind does not project world**
- **Mind and World simultaneously projected in Jagrat and Swapna**
- **If mind is Abavat, Resolved, should not say, world continues**
- Both projected, resolved

Mind Projection	World Projection
Jnana Adhaysa	Artha Adhyasa

- Always both simultaneous can't say mind resolved, world continues.
- In sleep, mind resolved, world resolved, I exist

Memory :

- **Brahman is everything in the world**
- **World is Brahman, dependent on Brahman**
- **World is Brahman**
- **Brahman is independent of Brahman**
- **All past, present, future = Ohm = Pure being**
- Anirvachaniya Khyati, Guru grateful to Shishya
- Class is there till Shishya
- When Antahkarana associated with object - Anyatha
- **In Anirvachaniya, Shell - Silver perception, there is moola avidya - Ignorance of Shell**
- **Avidya is Parinama Rupa, Material cause of 2 Simultaneous projections**



- Anirvachnia Mithya silver and Jnanam projected
- Collective Object = Samashti Artha Adhyasa, Prapancha
- Collective Mind = Total Mind (Hiranyagarbha)
- Please revise last class of Vichara Sagara when you come to next class, without revision, difficult

Revision 271 :

एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा-न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Involved Discussion :

i) ND Refutes idea :

- Desha Kala have Karanatva Status with respect to Universe
- **Refutes Sequential continuous existence of Jagrat, Svapna Prapancha irrespective of Observer.**

ii) Argument :

- Desha Kala has Karanatva of Jagrat Prapancha
- Trivida Satta Vadi refuted.

Important Law :

- **Desha Kala is Adhyastha, Vivarta Karyam not Karanam.**

“यो विवर्तः स न कस्यचिदपि कारणम्”.

- Vivarta = Adhyasatham
- Whatever is Adhyastham does not enjoy Karanam Status

- **Desha Kala can't be Karanam of anything**

How do we experience Karana Status of Desha Kala?

Karanam	Karyam
Associated with Past time	Associated with future time

- Past time = Time
- Time Principle conditions time
- Time Principle conditions Karana Status therefore father is older than son, Seed older than tree
- We experience Karana Status of Desha Kala

How do you account for Desha - Kala?

- Desha Kala, Adhyastham, not Karanam

ND :

- We experience Kalam Status
- **Karanatvam Status of Brahma Chaitanyam is Transferred to Desha Kala**
- Covered Upto this in last talk, still in Runway...

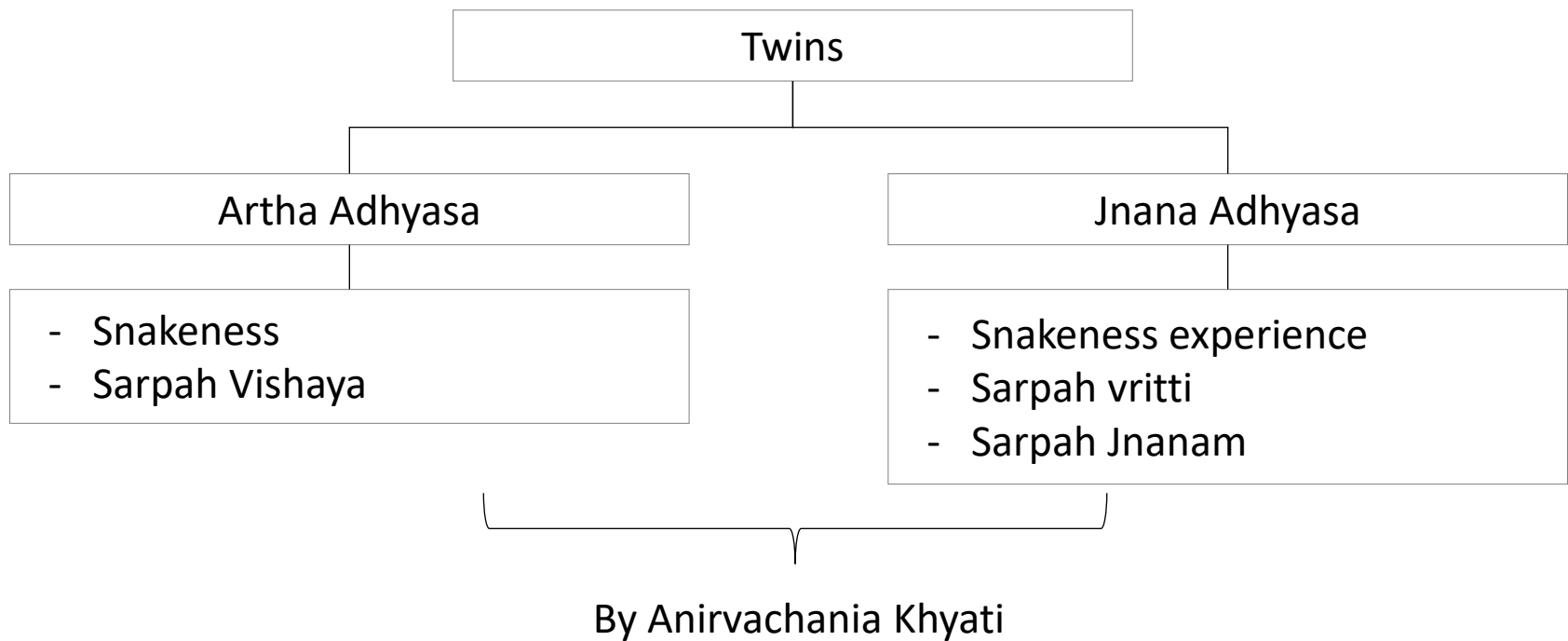
Purva Paksha - Question :

- If you experience Status by Anyatha Khyati, why are you introducing Anirvachania Khyati
- Why don't you use Anyatha Khyati for all erroneous Perceptions.

Answer Now :

Anyatha Khyati	Anirvachania Khyati
<ul style="list-style-type: none">- Plain crystal and Red flower - ok- Objects in Proximity- Transferred Attribute is Explained	<ul style="list-style-type: none">- Rope - Rope Snake- Shell - Silver- Objects not in Proximity- Snakeness of rope not transferred to Snake- It is projected, generated attribute- Snake was generated on Rope- Snake Avachinna Rope Chaitanyam explained by Anirvachania Khyati

- In Anirvachania Khyati only Twins Generated.



Who Generates?

- Rope ignorance generates for both Sarpah artha Adhyasa and Sarpah Jnana Adhyasa
- Jnanam, have Parinami Upadana and Vivarta Upadana Karanam.

i) Junior Student :

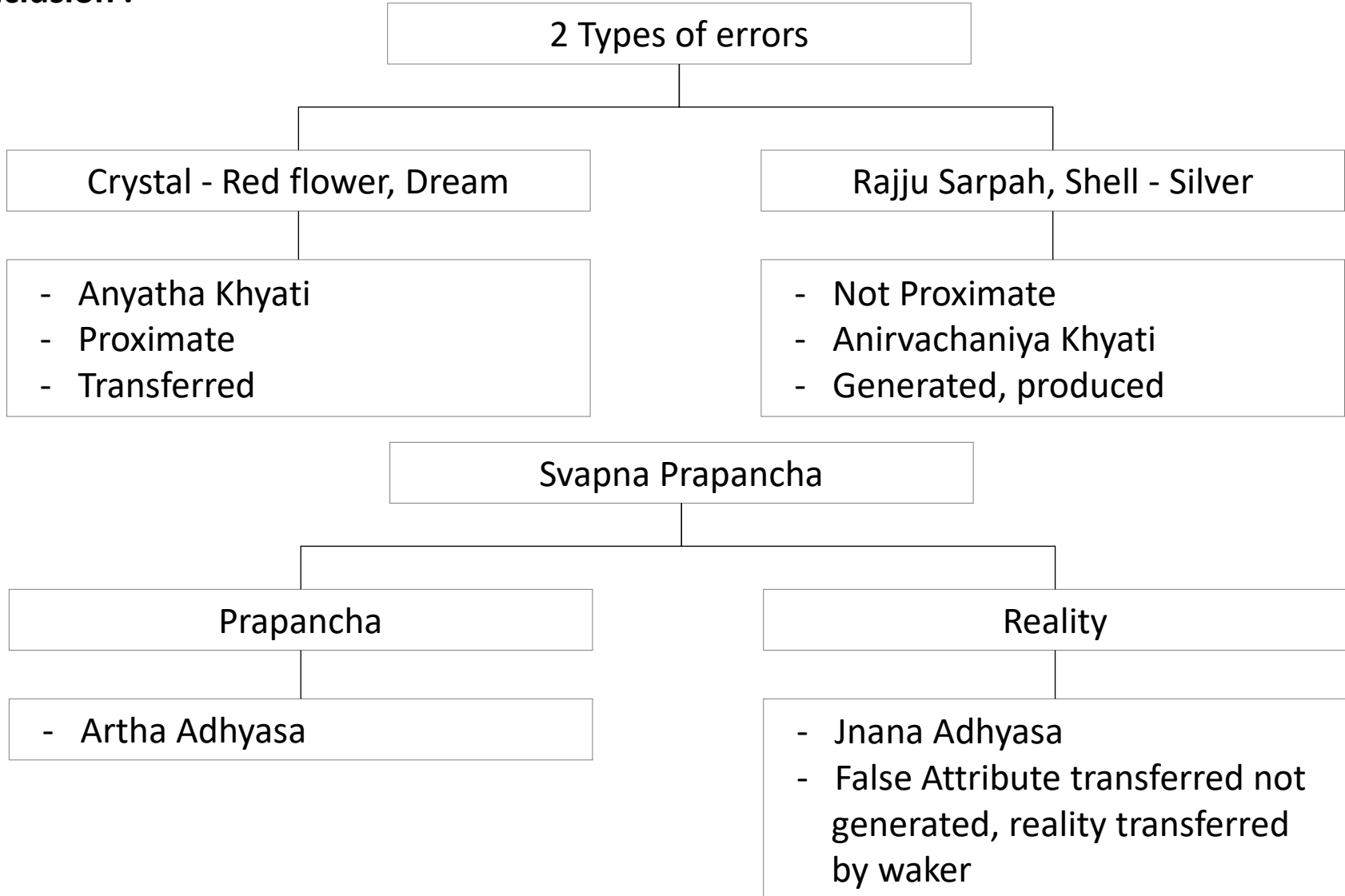
Parinami Upadana Karanam	Vivarta Upadana Karanam
<ul style="list-style-type: none"> - Rope Avidya - Provides Nama - Rupa 	<ul style="list-style-type: none"> - Rope

ii) Senior Student :

- Rope Avachinna Chaitanyam is Vivarta Upadanam for Snake and Snake Jnanam (Adhishtana Karanam)

Parinami Upadana Karanam	Vivarta Upadana Karanam
<ul style="list-style-type: none"> - Avidya - Lends Nama Rupa 	<ul style="list-style-type: none"> - Rope - Lends existence

Conclusion :



- **Waker in proximity of Swapna Prapancha transferred reality of waker to Swapna Prapancha inside the Mind = Anyatha Kyathi**
- Swapna Prapancha itself is Anirvachaniyam - Reality is Anyatha Kyathi.

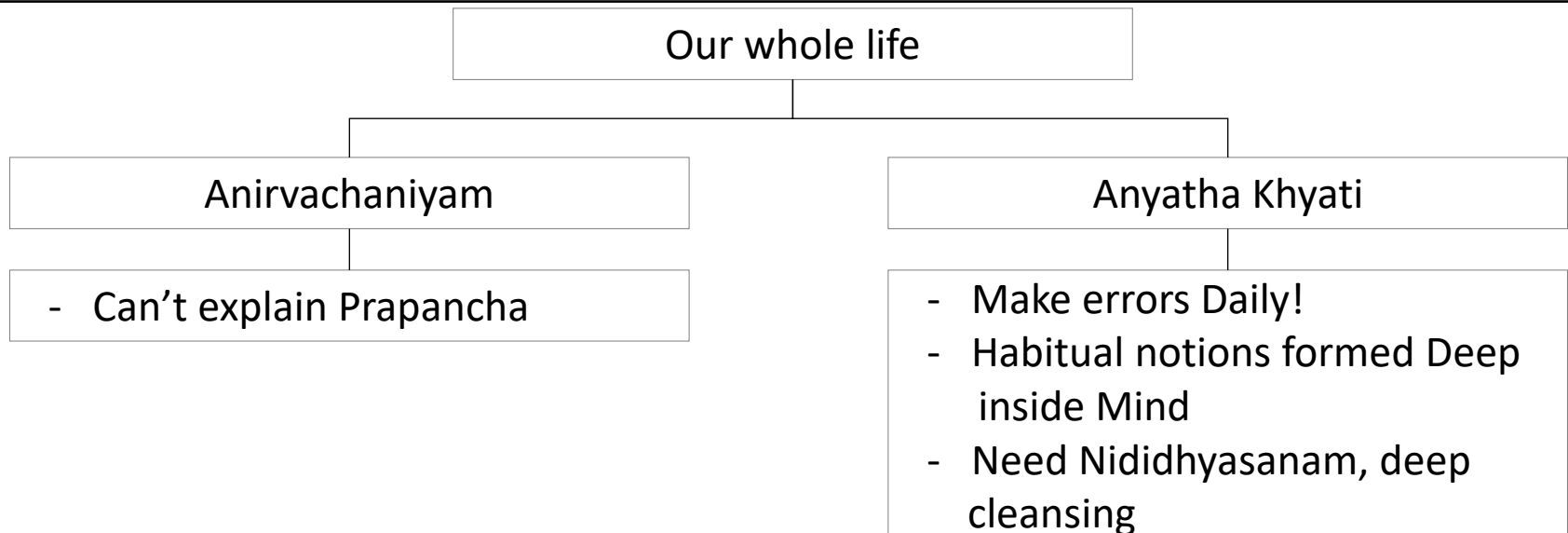
Aside Note :

- Any Anirvachaniya Kyathi always followed by Anyatha Kyathi
- Through Anirvachaniya Kyathi, project false Prapancha, false silver, snake - Whole world

• **After production, experience reality of produced world**

- Fantastic knowledge of ND - who has dissected his mind's operations very well as Sakshi.
- We project a future World and think it is going to happen.

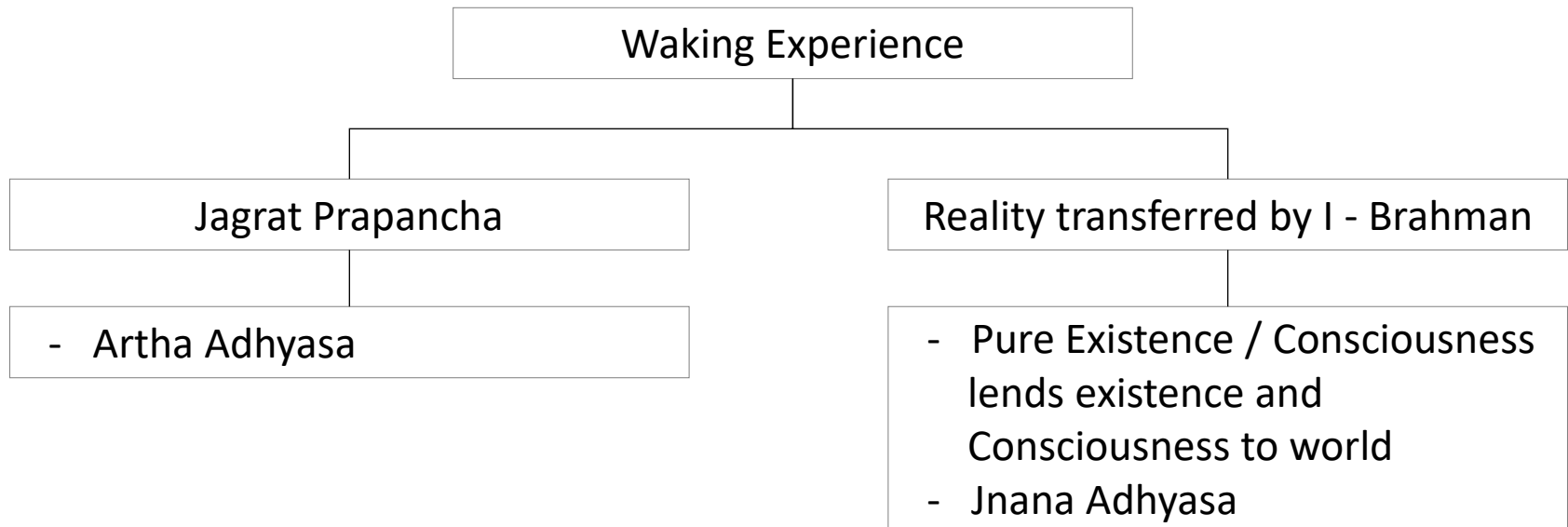
- **We project our wrong notions of Buddhi on current happenings, Events and take them to be real.**



Sruti States a fact :

- I am Brahman
- Need to Analyse in the Mind, do Pramana Vichara

By Anirvachaniya Khyati	Reality
- Snake Produced	- By Anyata Khyati - See reality of Snake - Reality transferred by rope

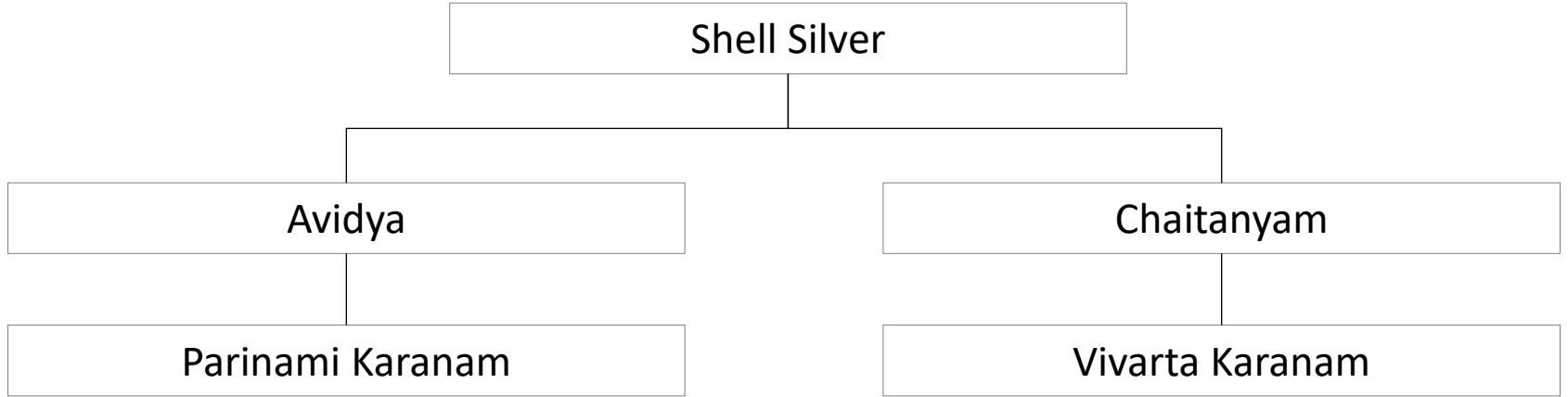


Law :

- **Anirvachania followed by Anyatha Khyati**
- Only in Vichara Sagara 2 Khyatis
- Employ both at appropriate Places.

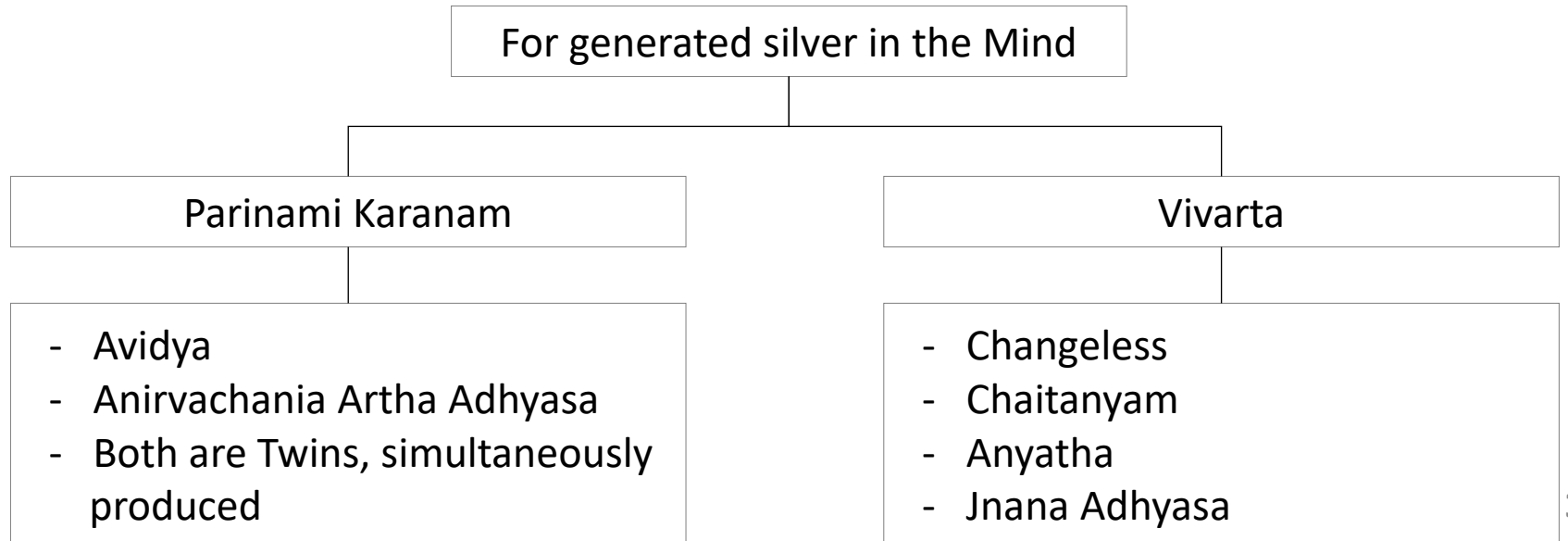
General Role :

- Anirvachania followed by Anyatha Khyati because reality, Adhishtanam is transferred.



Pregnant Sentence :

- In Shell silver don't have transference of Silverness, no silver near by
- Only Generated silver in the Mind, Projection, Adhyasa

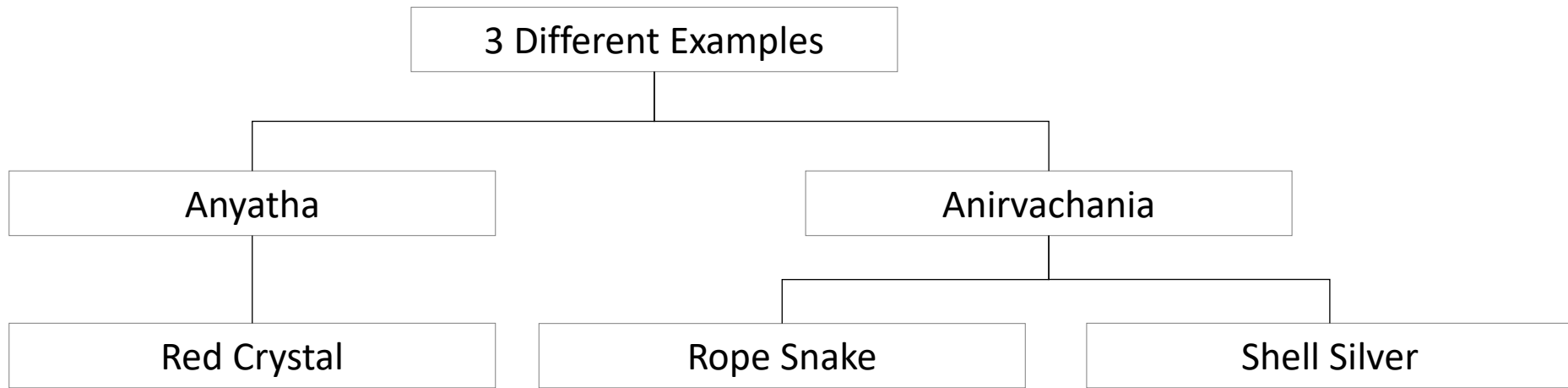


Purva Paksha	ND
- Dispose of Anirvachaniyam	- I need Anirvachania elsewhere - Useful elsewhere

Till now last class :

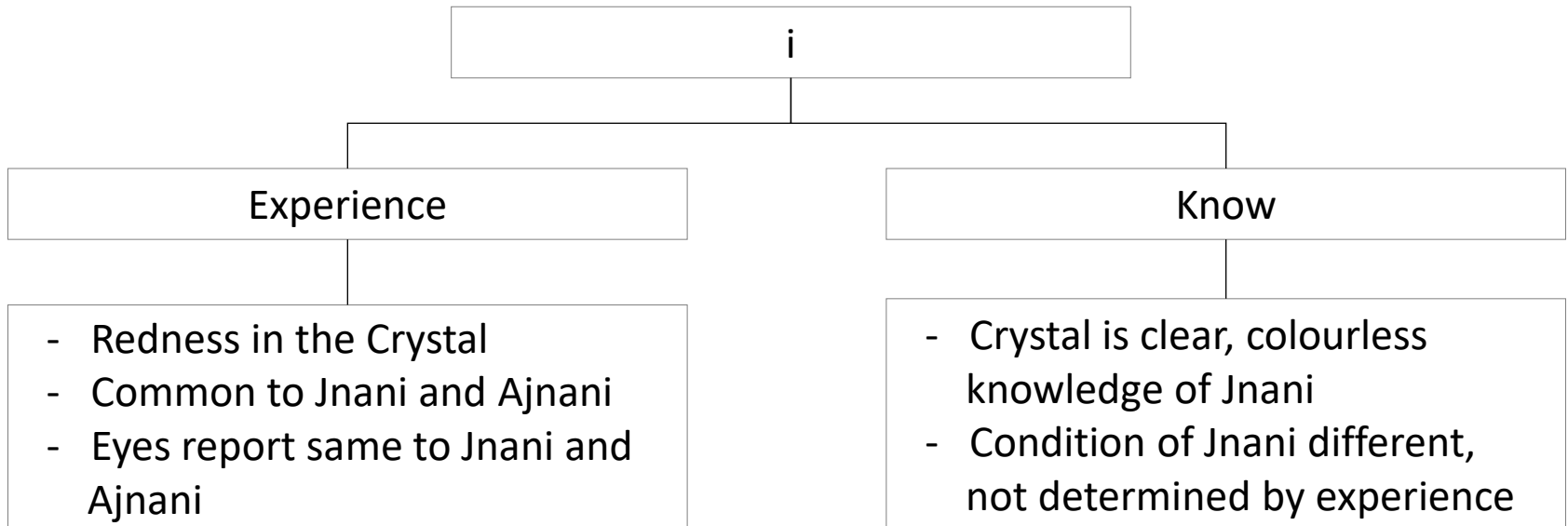
स्फटिकलौहित्यभ्रमस्थले तु स्फटिकेन लोहितकुसुमेन चान्तःकरणवृत्तेः सम्बन्धोऽस्ति । लोहितपुष्पसम्बन्धाल्लौहित्याकारा वृत्तिर्जायते। तस्या वृत्तेः स्फटिकेनापि सम्बन्धोऽस्ति। स्फटिके च लौहित्यप्रतिफलनमस्ति। तस्मात् पुष्पधर्मभूतलौहित्यं स्फटिके तस्या वृत्तेर्विषयीभवति। तथा च यत्र द्वयोः पदार्थयोः संसर्गोऽस्ति तत्रान्यधर्मस्यान्यत्र प्रतिभानम् अन्यथाख्यातिरेव भवति। यत्र द्वयोः पदार्थयोः सम्बन्धो नास्ति न तत्रान्यथाख्यातिः। किन्त्वनिर्वचनीयख्यातिरेव। यथा लोहितपुष्पसम्बद्धे स्फटिके पुष्पगतलौहित्यं प्रतिभाति। तथा स्वप्ने अधिष्ठानचैतन्येन सम्बद्धेषु हस्त्यादिषु अधिष्ठानचैतन्यधर्मसत्यता प्रतिभाति। स्फटिके लौहित्यभानमिव स्वाप्नपदार्थे सत्यताभानमप्यन्यथाख्यातिरेव। एवमेवाधिष्ठानचैतन्यगतं कारणत्वमधिष्ठानचैतन्यसम्बद्धदेशकालयोः प्रतीयतेऽन्यथा ख्यातिविधयैव ।

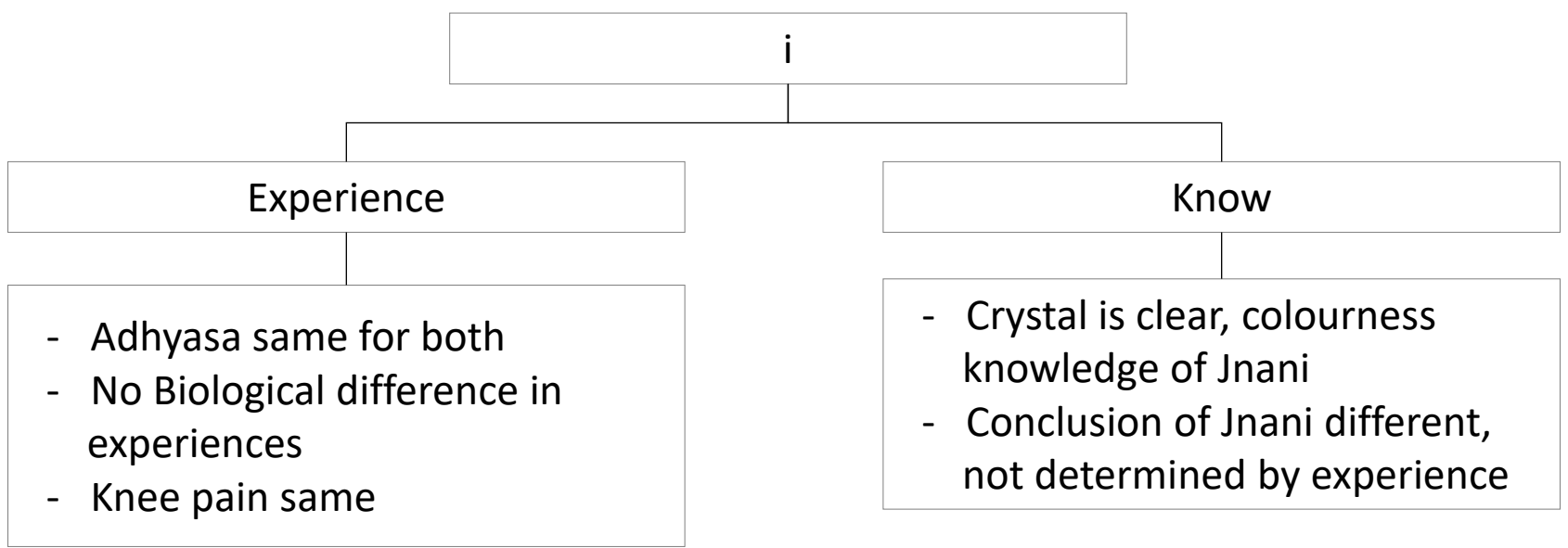
- This nice consolidation of Anyatha and Anirvachania Khyati Topic.
- See Distinction clearly.



i) Red Crystal :

- Mind in contact with Crystal and Red flower.
- Crystal is colourless but has redness Attribute
- Vritti relevant to redness, is born
- Crystal and Redness of flower in proximity.





Sad Darshanam :

देहात्म-भावे ज्ञ-जडौ समानौ
 एकस्य देहे हृदि दीप्त आत्मा ।
 आक्रम्य देहं च जगच्च पूर्णः
 परस्य मेयं तनु-मात्रमात्मा ॥ १९ ॥

*dehātma-bhāve jñā-jadāu samānau
 ekasya dehe hṛdi dīpta ātmā,
 ākramya dehaṁ ca jagac-ca pūrṇaḥ
 parasya meyaṁ tanu-mātram-ātmā. (19)*

In the state of oneself being the body, the Wise Man and the ignorant man are the same. For one, in the heart in the body, the Self is lit up, full, encompassing the body and the world. For the other, the Self is measurable only as the body. [Verse 19]

- No Anubava Bheda
- Both see colourless crystal and red colour
- **Both experience biological pain but Jnani says, I am free from pain.**

- Difference is cognitive, in understanding
- Understanding Jnanam will not eliminate biological pain experience

Example :

Sunrise	Fact
- Experienced by sense organs	- Earth going around Sun - Sun stationary

2 Examples Quoted by Seekers :

- i) Ramana Maharishi did Surgery without Pain
- ii) Sadashiva Brahmendra didn't feel when his hand had been cut or stitched back again.
 - Jnani not determined by whether he feels pain or not
 - Jnani like red crystal

Understand :

- | |
|--|
| <ul style="list-style-type: none"> • Crystal was, is, will be colourless |
|--|

Understand :

- Atma was, is, will ever be colourless, Soundless, touchless, tasteless, smell less

Crystal	Atma
<ul style="list-style-type: none"> - Incapable of red colour 	<ul style="list-style-type: none"> - Incapable of any sangha with Body / Mind / intellect - I was, am, ever will be free Atma, free from all physical, mental, intellectual pains - This is liberating knowledge

- It is not Self Hypnosis

Example :

- Hypnotise patient during surgery by telling patient
- Make sure there is saliva in your mouth

Vedanta :

- Understand Prarabdha gives pain to Body / Mind / Intellect - Equipment which is owned by ahamkara - Ego
- Tvam Pada Vachyartham
- Use Tvam Pada Lakshyartham by Baga Tyaga Lakshana to claim Atma

Here :

Red Colour	Sphatika
<ul style="list-style-type: none"> - Upadhi - Lender of redness - Body / Mind / intellect 	<ul style="list-style-type: none"> - Upahitam - Borrower of redness - Atma

- Properties transferred because of Agyanam, not projection
- Properties experienced by both
- Jnani and Ajnani experience red Crystal.
- Antahkarana Vritti objectifies.

Redness	Crystal
Attribute	Substance

2 Khyatis involved

Anyatha Khyati 2 examples

- i) Crystal - Red flower
- ii) Swapna - Jagrat (Adhishtana)
 - Reality of waker transferred to dreamer
 - Attribute can be transferred

Anirvachania Khyati - 2 Examples

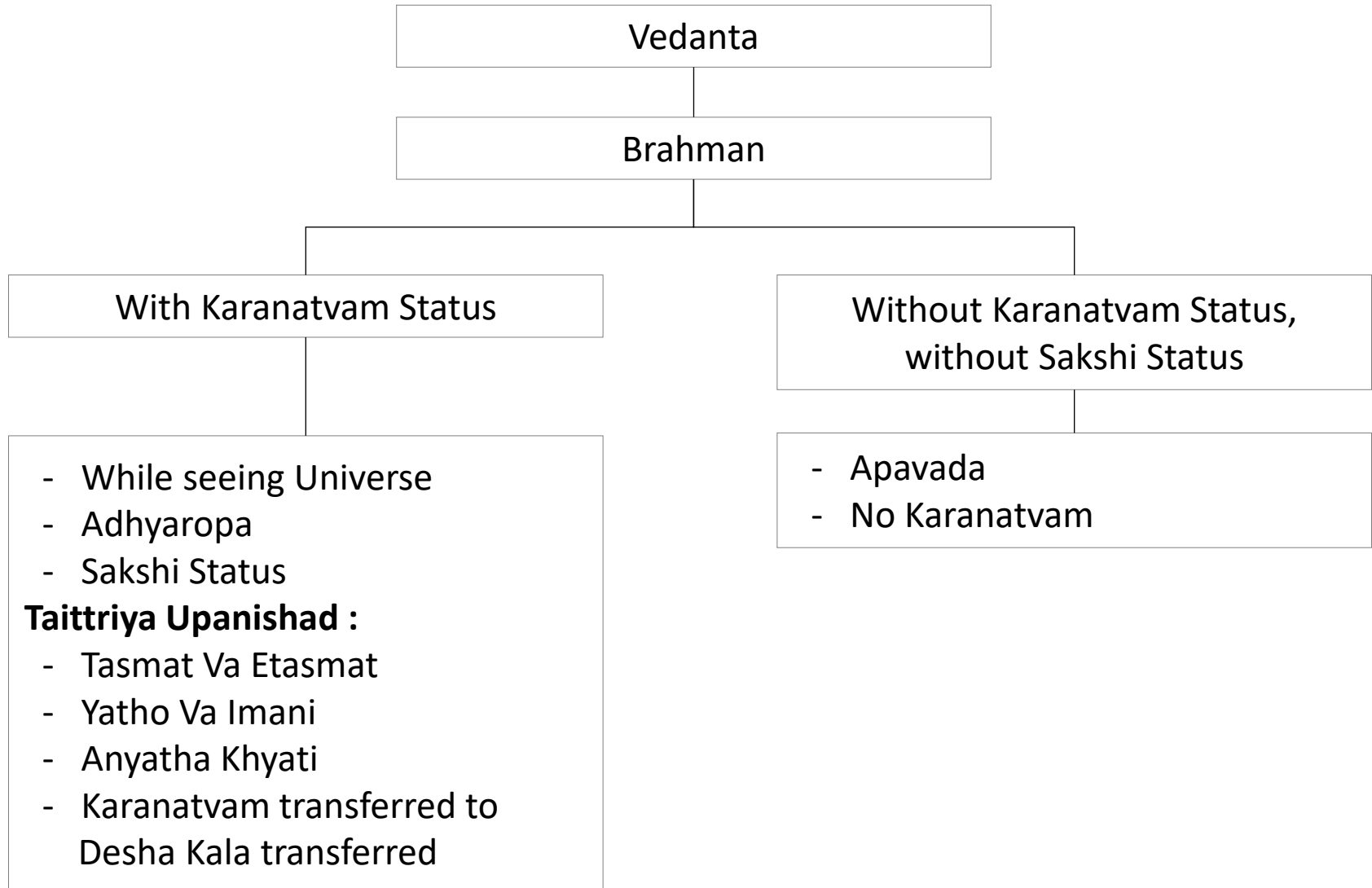
- i) Rope - Snake
- ii) Shell - Silver

What is Original Topic? Very important :

- **Karanatvam of Brahman alone is transferred, appearing Upon Desha - Kala**
- **It is projected by Anirvachania Khyati**
- Desha Kalas Karana Status is transferred by Anyatha Khyati from Brahman.

Later will say :

- Karanatvam of Brahman can't be transferred as Brahman = Karana Karya Vilakshana
- One answer - Assuming Brahman is Karanam of Desha kala



Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Topic 335 :

(३३५) जाग्रत्प्रपञ्चः सामग्रीं विनोत्पद्यते । तस्मात् स्वप्न-प्रपञ्चवज्जाग्रत्प्रपञ्चोऽपि मिथ्यैव —

- Jagrat generated without causal material, even without Desha - Kala - Like Swapna Prapancha
- Swapna appears without causal Desha Kala material
- No sequence in Swapna - Desha, Kala, Prapancha simultaneous in Swapna
- No sequence in Jagrat also - Swapna and Jagrat both Pratibhasikam
- Divida Satta alone exists not Trividha
- Paramarthikam and Pratibhasikam...

अन्यनिष्ठधर्मस्यान्यत्र प्रतीतावन्यथाख्यात्यभ्युपगमेनाधिष्ठानचैतन्यगता सत्यता यथा
चैतन्येन सम्बद्धे सकलप्रपञ्चेऽप्यभ्युपगम्यते। तथैवाधिष्ठानचैतन्य-
स्थकारणताप्यधिष्ठानसम्बद्धसकलप्रपञ्चेऽङ्गीकार्या भवेदिति यदाशङ्कितं
तन्न सङ्गच्छते।

Conclusion : 1st view :

- Karanatvam of Adhishtanam is alone transferred to Desha kala by Anyatha Khyati
- Desha kala has transferred Karanatvam.

Desha Kala	Prapancha
Karanam	Karyam

- Use Anyatha Khyati by this example

Purva Paksha : Page 213 :

- If you employee Anyatha Khyati to Desha kala you will face problem
- By Anyatha Khyati, you transfer attribute of Brahman to Desha - Kala
- Whatever is nature of Adhistanam is transferred
 - Reality of Waker
 - Transferred to dreamer

Adhyasa

Question :

- Reality of Brahmin should get transferred to Desha, Kala, Prapancha as it is simultaneous creation

Why partial transference?

- 2 Answers given by ND

Revision 272 :

- To establish Drishti - Srishti Vada, ND want to point out that Desha - Kala (D/K) Does not have Karanam status with respect to Universe
- Continuous flow of Jagrat is refuted
- If Desha Kala does not have Karanam status, how do you experience DK status in Jagrat and Svapna?

iv) Karanam :

- Exists before Karyam
- Associated with Poorva Kala by way of conditioning, Kala enjoys Karanatvam

v) We experienced Desha / Kala not because they have Karanatvam :

- Karana is in Brahman

- **Brahman is Vivarta Upadanam - Karanam of entire universe**

vi) Desha / Kala is superimposed on Universe by Anyatha Khyati :

- Karanatvam of Brahman is appearing on Desha / Kala it is not intrinsic to Universe

Example :

- Red colour of flower appears on plain crystal
- Crystal does not enjoy redness, it is seeming transference

vii) :

- Advaitam accepts Anyatha Khyati when two things are in proximity

Adhishtanam	Adhyastham
Brahman	Desha / Kala

- Because of proximity, Karanatvam is transferred.

viii) Karanatvam pratiyate :

- Experience is not actual Karanatvam.
- Temporary acceptance of Anyatha Khyati.

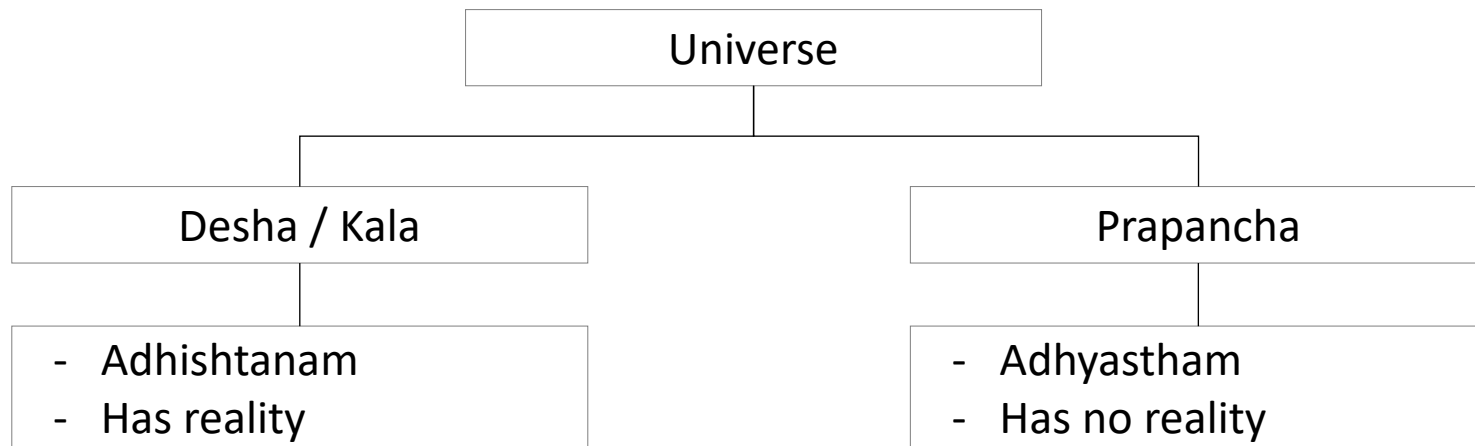
ix) Purva Paksha :

- Had visualized this problem like an advanced chess player visualization
- Page 213 - Of original text Siddhantinam Yadyapi...

X) Answer given by ND in page 215 - Last paragraph :

xi) Question of Purva Paksha :

- If Adhishtanam attribute appears in Adhyastham, It should appear in entire Adhyasa



- When person is doing Adhyasa, superimposes snake experience as unreal
- Others know it as unreal
- Experience of Snake - Takes it as a real

How unreal snake appears real?

- Reality of Rope transferred by Anyatha Kyathi because of proximity of Adhisthana and Adhyasa
- Reality transferred to the entire part of snake, not only tail or head.

World	Brahman
We experience reality	Not experienced

xii) ND :

- Reality of Brahman appears on the Desha / Kala by Anyatha Khyati.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsatē
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Brahmans sat, Upon Asat universe kalpartakam.
- Reality is transferred on Desha Kala
- ND transfers Karanatvam only to Desha / Kala not to Prapancha.

Desha / Kala	Prapancha
Karanam	Karyam

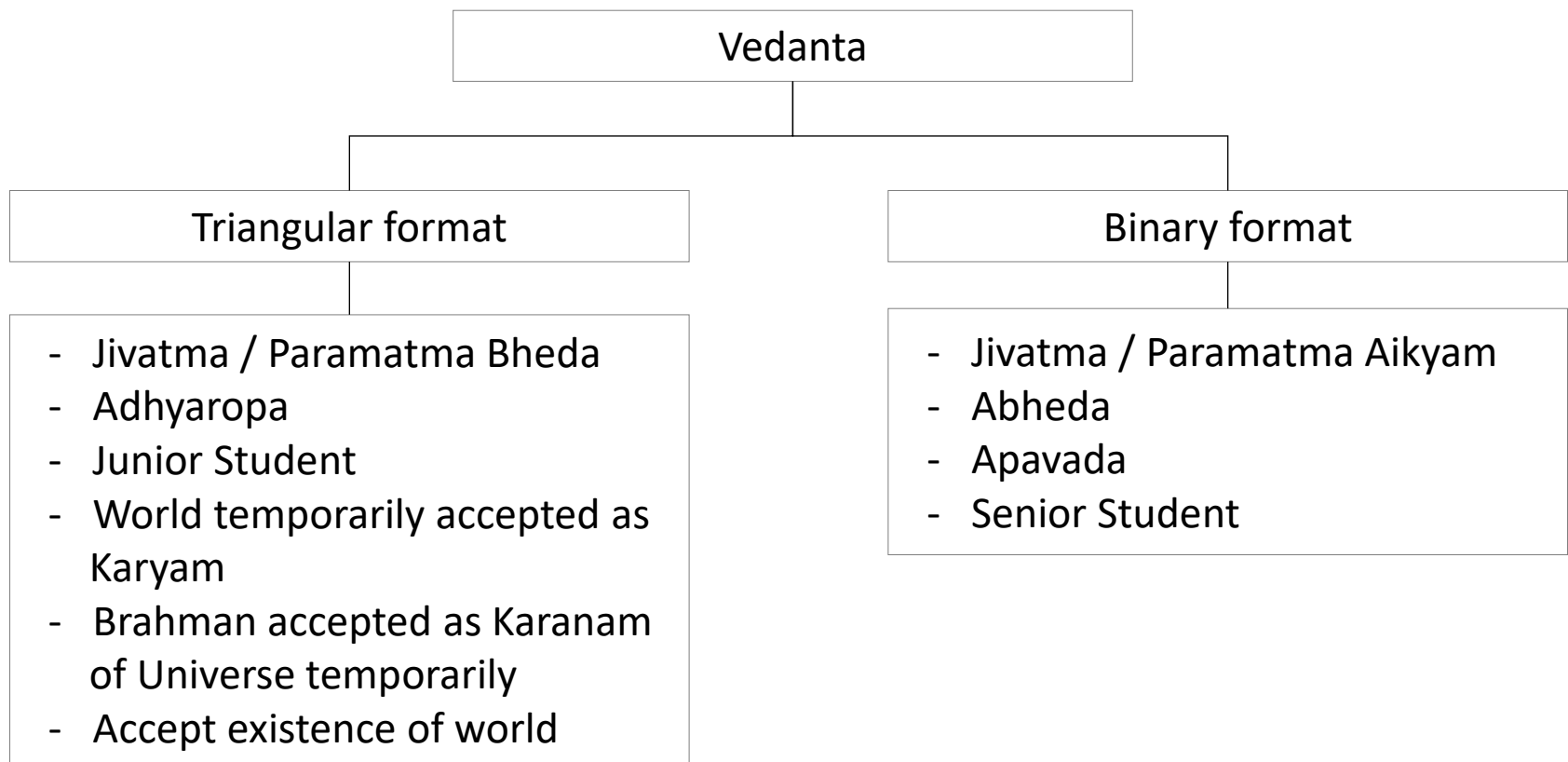
- How Partial transference of Adhishtana Karanatvam of Desha / Kala.

अन्यनिष्ठधर्मस्यान्यत्र प्रतीतावन्यथाख्यात्यभ्युपगमेनाधिष्ठानचैतन्यगता सत्यता यथा
चैतन्येन सम्बद्धे सकलप्रपञ्चेऽप्यभ्युपगम्यते। तथैवाधिष्ठानचैतन्य-
स्थकारणताप्यधिष्ठानसम्बद्धसकलप्रपञ्चेऽङ्गीकार्या भवेदिति यदाशङ्कितं
तन्न सङ्गच्छते।

- By temporary acceptance of Anyatha Khyati - We say that Karanatvam belonging to Brahman is appearing in Desha / Kala
- Reality is attribute of Brahman
- Tan Na Sangata - Objection is not proper

In Advaitam :

- Brahman is Karanam in the beginning of teaching**
- Not Karanam in final stage**



Brahma Sutra :

- Janma Dasya Yataha...
- Brahman = Vivarta Karanam changeless Adhithana, cause of Universe - Adhyaropa stage
- Exists independently without Universe also - At Apavada Stage
- At Apavada stage, reject entire world at any point of time

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- World negated

Brahman = Karanam	Brahman Akaranam
Adhyaropa	Apavada

- **We must be comfortable with two statuses of Brahman = Vedanta Nishta**
- If anyone causes jerk, it world causes jerk, it means no Nishta
- Be normal with two statements

ND gives 2 Answers :

- Brahman is Karanam
- Brahman is Akaranam

1st Answer :

- Brahman is Karanam
- Brahman's Karanam status is transferred to Desha / Kala

Why only Desha / Kala? Partial transference?

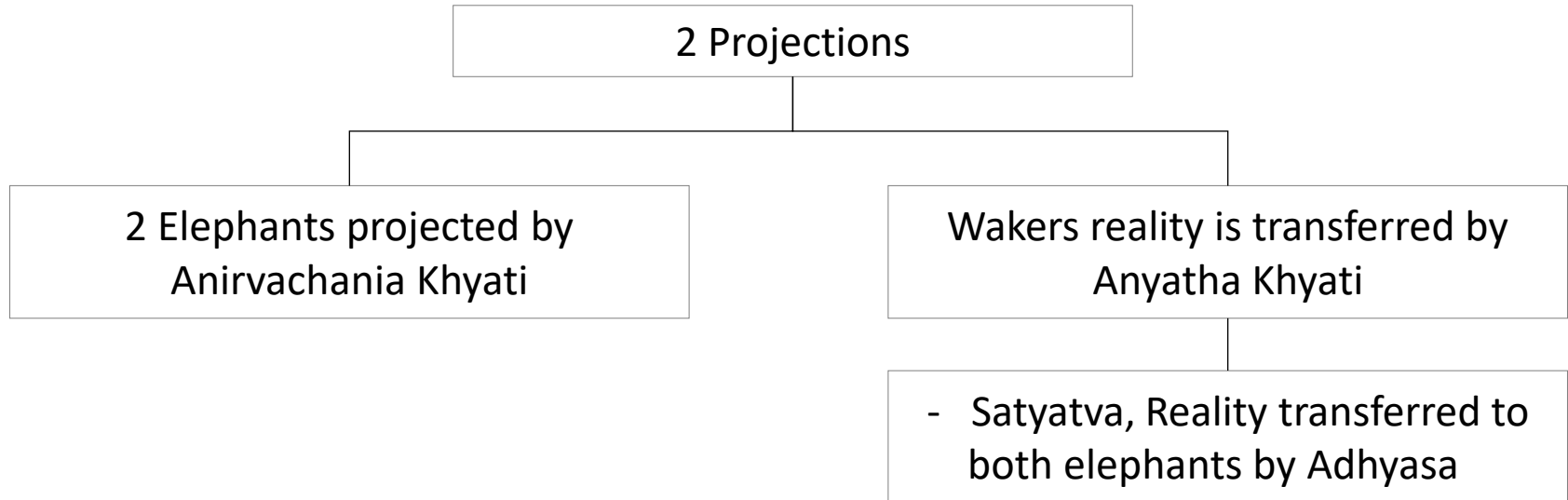
- It is OK in certain cases

Reality	Karanatvam
Total Transference	Partial Transference

How we say Ok?

- It happens in Svapna
- In Svapna, we do find Partial transference happening go to Svapna Topic.

- In Swapna we superimpose both mother and baby elephant
- Both are projected by Anirvachaniya Khyati
- Both perceived as real, “Reality transference is full”
- Reality of two elephants is false attribute transference by Anyatha Khyati not Anirvachaniya Khyati.



- Karanam status belongs to waker
- Waker, Karanam of entire Svapna Prapancha
- Karanam status of waker only to mother elephant not baby elephant.
- Certain things in dream seen as Karanam, certain things in dream = Karyam
- Partial transference happens in dream
- Desha / Kala - Purva Paksha is superimposed on Brahman
- Prapancha also is superimposed - Hence everything must be Karanam.

How Anyatha Khyati only on Desha / Kala, Partial transfer?

Satyatvam	Karanatvam
Totally transferred	Partially transferred

Answer : ND :

- Transference is experienced in Dream
- Same transference in waking also

Satyatvam	Karanatvam
<ul style="list-style-type: none">- Universally, Uniformly transferred by Anyatha Khyati- Father in dream- Karanam in dream- Karanatvam of father is borrowed from waker- Brahman is Karanatvam of Superimposed father	<ul style="list-style-type: none">- Not Uniformly transferred but only on Desha, Kala- Son has no Karanatvam but Karyam

- This is Drishti Srishti Vada
- 2 things Superimposed Simultaneously
- Upon one we superimpose Karanatvam.
- Upon another transfer Karyatvam like in Svapna.

तथा हि. (१) स्वप्ने पितृशरीरं पुत्रशरीरं चेति द्वे शरीरे उत्प-द्येते। स्वप्नोपलभ्यमानपितृपुत्रशरीरयोरुभयोरप्यधिष्ठानचैतन्यसम्बन्धस्य समत्वे-ऽपि पितृशरीरे अधिष्ठानचैतन्यधर्मभूता कारणता प्रतीयते। पुत्रशरीरे तु तादृशपितृजन्यत्वरूपकार्यतैव प्रतीयते, न तु कारणता। एवमधिष्ठानचैतन्य-सम्बन्धस्य सर्वप्रपञ्चसाधारणत्वेऽपि देशकालयोरेव चैतन्यनिष्ठकारणता प्रतीयते । अन्यत्र तु कार्यतैव निसर्गतः प्रतीयते।

- Instead of saying mother and baby elephant, here father and child taken.

ND gave 1st Answer :

- 2 Bodies projected, No time gap
- Both simultaneously projected - Yugapath Upalabyate...
- Both bodies in dream
- Satya buddhi common between father and son's Shariram
- Only in father body Karanatvam is appearing transferred from waker
- Dream father can't be cause of dream son

Most important 2 Laws of Drishti Srishti Vada :

- **Yathu Adhyastam Tatu Karanam Na Bavati**

- Mithya Vastu can't be Karanam of anything.

- Yo Iva Atma Saha Kashyati Karanam Na Bavati

- **In Jagrat, no father can be cause of any son**

- Why? Father according to Vedanta is Mithya, can't be father
- Adyastham never Karanam

- **Adhishtana Eva Sarva Karanam Bavati**

- Powerful law of Drishti Srishti Vada
- We accept in dream, but not in Jagrat

- **Mithya Vastu can't be Karanam**

- Difficult to apply law in waking
- ND ruthlessly applies this law in Jagrat.

Bombardment of the law :

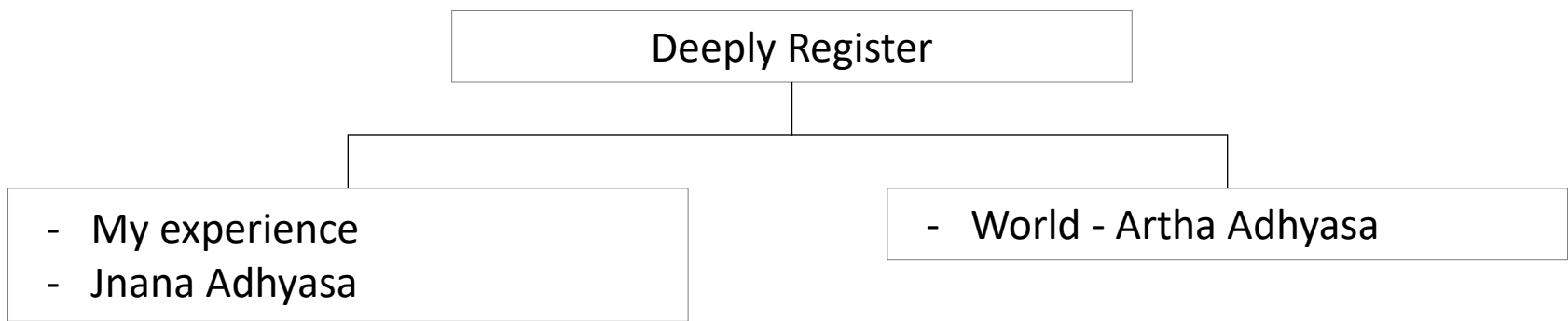
- Second law - Page 214 Topline
- Basis for Anirvachaniya Khyati

- **Vishaya Samana Karanam Eva Jnanam Bhavati**

- **Right or wrong knowledge, both should have relevant objects with knowledge.**

False Knowledge	Right Knowledge
Should have false object	Must have right Object

- Both Artha and Jnana Adhyasa based on this law.



- Both Simultaneously rise and go.

Samashti Jnana Adhyasa	Samashti Artha Adhyasa
Mind	World

Both rise Simultaneously

- **In the absence of the mind both can't be accepted in Drishti - Srishti Vada**
- **Mind resolved means world resolved**
- Basis of Anirvachaniya Khyati
- Basis = Artha and Jnana Adhyasa
- Vishaya Samana Karanam Eva Samaranam Bavati...

2nd Law :

- For Mithya Vastu - Satyam alone is Karanam
- Dream father does not have Karanatvam
- Fatherhood in Dream is transferred from waker's Karanam status, transfer only to father.

- Karanatvam appears partially in father

In Son only Karyatvam :

- Karyatvam not by Anyatha Khyati
- **Entire Adhyasa is there in the world only**
- Desha - Kala Karanatvam from Chaitanyam
- In the world, Karyam seen by Anirvachaniya Khyati naturally
- Karyatvam is also superimposed

Answer no. 1 :

- Assume Brahman has Karanam status - Adhyaropa stage

Answer no. 2 :

- Apavada - Brahman has no Karanatvam
- Can't apply Anyatha Khyati
- Only if Karanatvam by Anyatha Khyati, we can transfer Karanatvam to Desha - Kala
- In Advanced Vedanta, Brahma does not have Karanatvam at all
- **Hence can't apply Anyatha Khyati, use Anirvachania Khyati**
- **Because of Moola Avidya, Desha - Kala is Superimposed**
- **Karanatvam is not transferred**
- Akashas attributes, Karana - Karyatva status projected by Moola Avidya by Anirvachania Khyati.

- Anyatha Khyati not applicable for Karanatvam because Brahman has no Karanatvam.
- It is applicable only for Satyata transference from Brahman
- Hence not projected is Answer no. 2
- Karanatvam in Desha - Kala not by Anyatha Khyati but by Anirvachaniya Khyati

What is important?

- Desha - Kala does not have Karanam status

(२) अथवा असङ्गोदासीनस्वभाव-त्वादधिष्ठानचैतन्यं न कस्यापि परमार्थतः कारणं भवति। मायाप्रिबिम्बित-चिदाभासस्य कारणत्वेऽपि आभासस्य स्वरूपं मिथ्या । यच्च स्वयं मिथ्या न तदन्यस्य कारणं भवेत्। तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत। परमात्मनि तु कारणता नास्ति। तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते। “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता-दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते। यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः।

- 1st Answer can be applied, not wrong, Assume Brahman as Adhishtana Karanam.

Definition of Karanam :

- **Whatever lends existence is Karanam.**

Gold	Ring
Karanam	Karyam

- **Gold lends isness to ring**
- **Gold undergoes change**
- **Brahman lends existence to world without undergoing change**
- **As long as I see world, I know I assume Karanatvam for Brahman**
- After negation of universe, Brahman is not Karanam, drop first answer
- Brahman not Karanam - Vedanta blows hot, cold, gets Universe out of the way.
- Brahman is sat - Brahman also : Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.

- Brahman is Asanga, Udasina to be Karanam means, to have relationship with Karyam.
- When world is not there, then Brahman not Karanam, Asanga Paramatma
- Original Consciousness not Karanam

Question :

- Can Maya Pratibimbata Chaitanyam Ishvara Antaryaami be Karanam?
- For beginning student, Pratibimba Chaitanyam is Karanam

Later	First
- Original Consciousness not Karanam	<ul style="list-style-type: none"> - Reflecting Consciousness = Ishvara - Karanam for Jagat - Maya Pratibimbata Chaitanyam Accepted

In Drishti - Srishti Vada apply original law :

- **Mithya can't be Karanam of anything**
- **Pratibimba Chaitanyam being Mithya can't be also Karanam of anything**
- Original Consciousness and Reflected Consciousness not Karanam
- Therefore Anyatha Khyati can't work
- Maya Pratibimba Chidabasa in beginning taken at Karanam in Adyaropa stage
- Abhasa Reflected Consciousness - Swarupam is Mithya, hence can't be Karanam.
- Original Consciousness and Reflected Consciousness can't be Karanam of anything.

- If Brahman had Karanatvam it could have been transferred by Anyatha Khyati
- That possibility is gone - If Karanatvam had been there, you would have transferred by Anyatha Khyati
- This is answer no. 1 - Not applicable
- Reinforced by Shruti

i) Brihadaranyaka Upanishad :

इदं वै तन्मधु
 दध्यङ्गथर्वनोऽश्विभ्यामुवाच ।
 तदेतदृषिः पश्यन्नवोचत् ।
 रूपं रूपं प्रतिरूपो बभूव,
 तदस्य रूपं प्रतिचक्षणाय ।
 इन्द्रो मायाभिः पुरुरूप ईयते,
 युक्ता ह्यस्य हरयः शता दश ॥ इति ।
 अयं वै हरयः, अयं वै दश च सहस्राणि,
 बहूनि चानन्तानि च;
 तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
 अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
 dadhyaṅṇātharvano'śvibhyāmuṽaca |
 tadetadṛṣiḥ paśyannavocat |
 rūpaṃ rūpaṃ pratirūpo babhūva,
 tadasya rūpaṃ praticakṣaṇāya |
 indro māyābhiḥ pururūpa īyate,
 yuktā hyasya harayaḥ śatā daśa || iti |
 ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
 bahūni cānantāni ca;
 tadetadbrahmāpūrvamanaparamanantaramabāhyam,
 ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19] 4015

- Brahman is Apoorva Apar...

- **Brahman has no Karanam or Karyam**

ii) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Brahman different from known (Karyam) unknown (Karanam)

Viditat	Avidita
- Known	- Unknown
- Karyam	- Karanam

iii) Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

*na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca ॥ 8 ॥*

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- Brahman does not have Karyam
- Therefore, Brahman not Karanam, indirect Quotation
- Advaitam Brahman, no Karyam - Karana Sambandha between Brahman and Universe also
- No Karya - Karana Bhava in Jagat

Seed	Plant	Sambandha
Cause	Effect	Not Correct

- Anyatha Khyati can't be used.

Revision 273 :

तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत । परमात्मनि तु कारणता नास्ति । तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते । “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते । यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः ।

ND :

- Concludes Drishti Srishti Vada in final portion of Argument

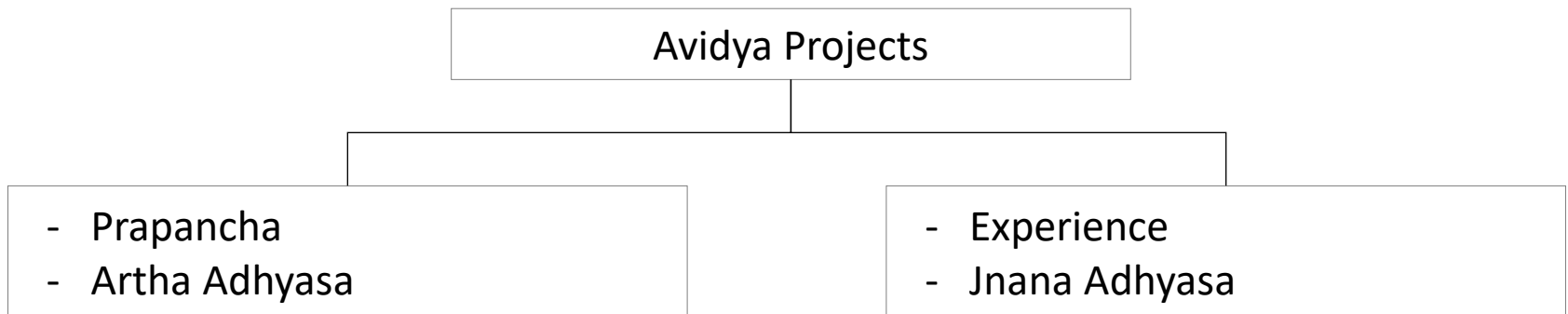
i) Main Idea :

- In this Vada, Jagrat and Swapna both Pratibhasikam only
- Same in Mandukya Karika

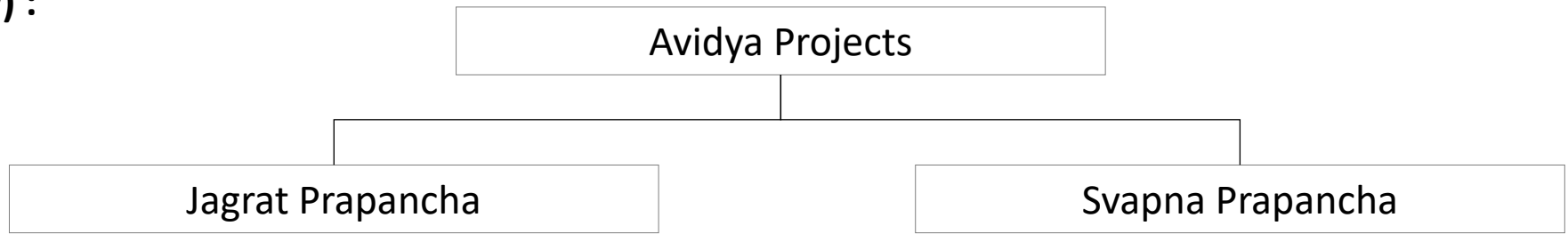
ii) Pratibhasika Definition in Drishti Srishti Vada :

- It is not mental projection
- Jagrat and Swapna is projection of Moola Avidya, Maya, Avidya, projection called Pratibhasikam.
- Both equally Pratibhasikam
- In Drishti Srishti Vada, both Karana Shariram and Karana Prapancha are not differentiated.

iii) :



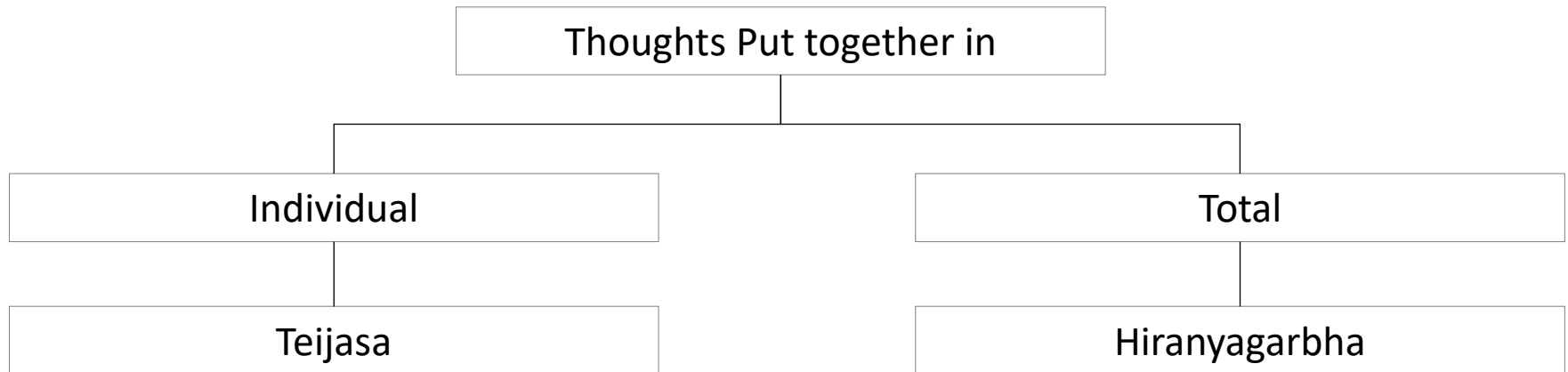
iv) :



- Jagrat, Swapna not differentiated

v) Karana Prapancha and Karana Shariram not differentiated :

- Moola Avidya Maya = Avidya
- Jnana Adhyasa is Collectively called Samashti Mind, thought



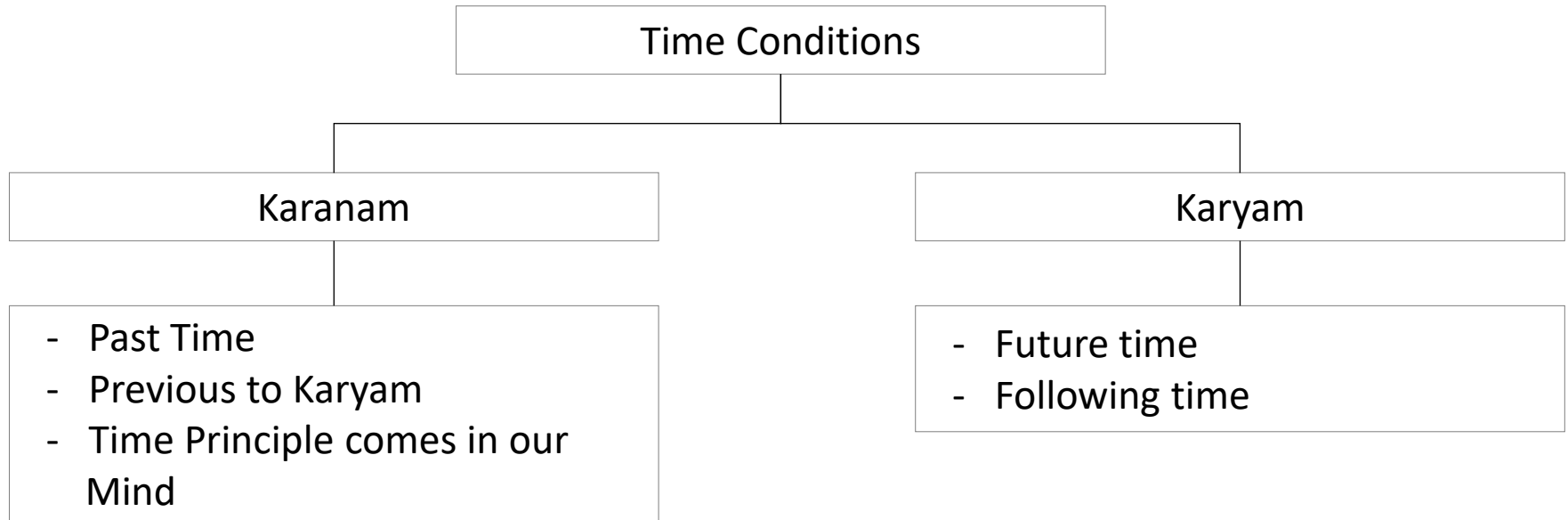
vi) Borrowed from Mandukya Karika :

- Desha / Kala Abhava
- Jagrat and Swapna = Pratibhasika Mithya

Uchita :

- Sufficient - Time - Space Co-ordinate, Support not there.

- Desha - Kala Samagree abavat, single cause = Karanam
- 2 Causes = Samagree
- If Desha, Kala not Karanam, how do you explain experience Status of Desha - Kala?
- Every Karanam associated with past time
- Every Karyam associated with future time



- We can't communicate any idea without Preceding, or following time
- Kalam has Karanam Status, conditions every Object as a Preceding entity, called Experience of Desha Kala.

vii) Purva Paksha - Question :

- If Desha Kala Do not have Karanam Status, how do we experience Karanam Status of Desha - Kala?

viii) Answer here :

- Then how Desha, Kala established?

3 Steps :

A	B	C
Desha - Kala Abavat	Desha - Kala Samagree Abavat	Desha - Kala Karanatva Abava

ix) Answer - 2 Ways :

a) Desha Kala Does not have Kalam :

- **It is experienced because Brahmans Karanatvam is experienced through Anyatha Khyati**

Example :

- Redness of Redflower appears in Plain transparent Crystal
- Crystal does not have intrinsic redness

x) Experienced Karana Status is false Karana Status, not real status

- Example : Look Beautiful in this Dress = Anyatha Khyati
- Beauty of dress is falsely appearing in you
- If dress is changed, beauty gone

This is 1st Answer :

- First Answer has deficiency, Assumes Brahman has Karanatva Status.

- Assumption is temporary during Adhyaropa Prakaranam
- Veda accepts Brahma as Vivarta Karanam
- Brahmans Karanatvam is appearing in Desha Kala through Anyatha Khyati - This is for Junior Student

b) 2nd Answer :

- During Apavada Kala, Brahman does not have Karanatvam.
- This is for Senior Student

How Anyatha Khyati possible?

- Flower itself not red
- How redness can be transferred?
- Brahman Does not have Karanatvam.
- Hence it can't be transferred to Desha Kala.

तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत । परमात्मनि तु कारणता नास्ति । तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते । “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते । यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः ।

- Discard first answer of transferred Karanatvam for senior student who comes to Adhyaropa area
- If causal status, Karanatvam is there in Paramatma, with respect to Prapancha, then it could have been transferred
- This is seen in last class
- Through Anyatha Khyati it could have been transferred but Brahman does not have Karanatvam status.

Brahman is Karanam	Brahman is Akaranam
i) 1 st Stage ii) Adhyaropa Taittiriya Upanishad : - Yatho va Imani Butani - Tasmad Va Etasmat Atmana	i) End Stage, Brahma has no Karanam ii) Apavada Brihadaranyaka Upanishad : - Chapter 2 - 5 - 19 - Apoorvam, Anaparam Keno Upanishad : - Chapter 1 - Verse 3 Svetasvatara Upanishad : - Chapter 6 - Verse 8

Viditam	Aviditam
- Karyam - Known - Visible	- Karanam - Unknown - Invisible

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
 ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
 yena jātāni jīvanti | yatprayantyabhisamviśanti |
 tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
 sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
dadhyaṅnātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्वो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

Svetasvatara Upanishad :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

*na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥*

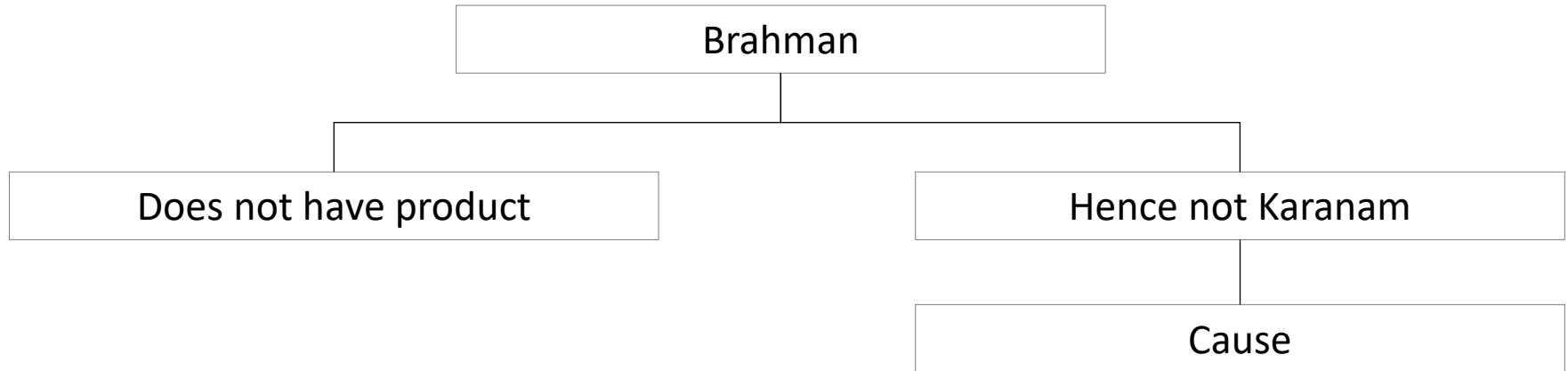
He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- Brahman is different from Karyam and Karanam.
- Mandukya Reflection
- Vivekachudamani reflection.

- Once Brahman known, all indications can be seen very clearly, leading to it...

Example :

- **Beyond Time / Space / Causation, Paramarthikam, beyond 3 Sharirams, 3 States, 5 koshas, Fact to be known (Like law of gravitation)**



- Parent doesn't have Children :

Means :

- Individual not mother / Father

Smruti Pramanam :

- Reference not known
- Karya Karanata Hyatra Na Kinchit Upapadyate...

- **Brahman = Karya Karana Vilakshanam, therefore world is also Karya - Karana Vilakshanam, because Brahman alone appears as world**

- Brahman = world
- World = Brahman

Paramartika Drishti	Vyavaharika Drishti
Called Brahman	Called world

- **Brahman and world are one and same, Non-dual, Advaitam, observed from 2 angles.**

In Dream :

- Mother and Baby elephant simultaneously projected by Nidra Shakti

In Waking :

- Mother and Daughter simultaneously projected by Moola avidya / Maya shakti.

- **If you see relationship Karya - Karana, it is a projection of Avidya Shakti.**

Fact :

- No cause - Effect between mother - Daughter
- It is simultaneous origination daily
- Look upon one as mother, father, wife, daughter and give them a status w.r.t. your body.
- Moola avidya projects several beings, objects in waking, like Nidra shakti in dream.

- **No Sambandha between two members in Jagrat and Svapna... When you have Paramartika Brahma Darshanam**

- In dream, dreamer will never believe both are Simultaneous projections.
- On waking up can understand

- **Similarly on waking Upto Brahman Status, Jiva understands clearly all waking I and dream are Pratibhasikam.**

- Dream = Simultaneous projection, dreamer never believes dream is false

• **For dreamer, dream is waking not dream**

- Dreamer sees Karya - Karana Sambandha in dream
- Mother, Baby elephant same Mistake made in Jagrat

• **Karya - Karana = Mithya**

Mandukya Upanishad :

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hetoḥ phalātsiddhiḥ phalasiddhiśca hetutaḥ |
kataratpūrvaniṣpannam yasya siddhirapekṣayā || 18 ||

If the cause is produced from the effect and the effect is again produced from the cause, which one (of the two) is born first and upon which of them the birth (of the other) depends?
[4 - K - 18]

- If you accept Sambandha, you will be in Samsara
- No Liberation possible
- Liberation only in Videha Mukti, No jivan Mukti - why?
- Karya is there - Identified with Karma Indriyas Ego - Jiva - waker I - Doer - I - Enjoyer I
Sambandha is born
- 1000's of Karyam in Sruti negating "Ego I"

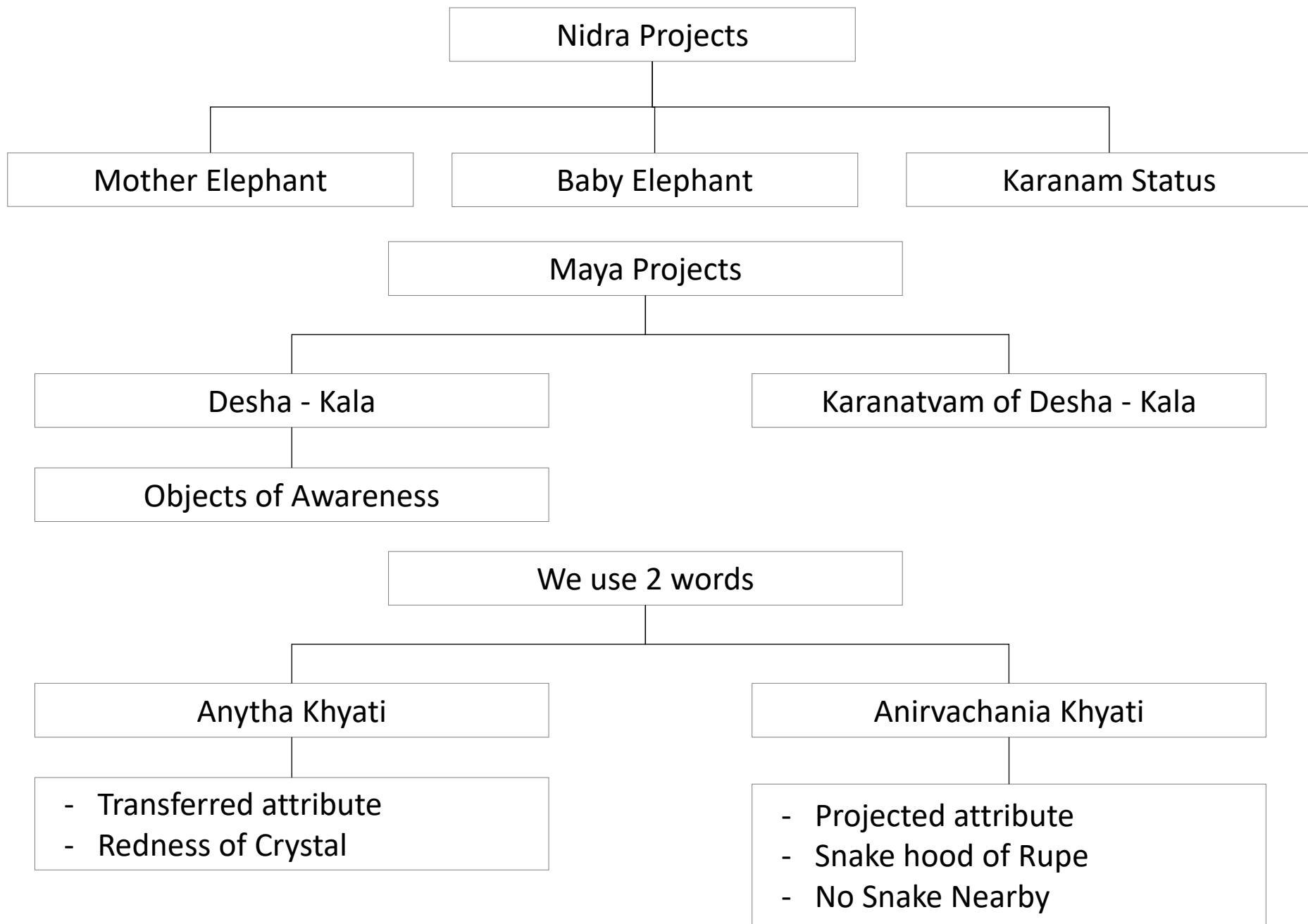
किन्तु मायाकृतानिर्वचनीय- देशकालावनिर्वचनीयकारणत्ववन्तौ भवतः। परमार्थतस्तु देशकालयोर्नास्ति कारणता। स्वप्ने कश्चनापुत्रो वन्ध्यः पुरुषः स्वकीयं पुत्रं पौत्रं च पश्यति। तत्र पुत्रपौत्रयोः शरीरमनिर्वचनीयतयोत्पद्यते। पुत्रशरीरे पौत्रशरीरं प्रत्यनिर्वच- नीयकारणता चोत्पद्यते। न तु स्वप्ने परमार्थतः पुत्रपौत्रयोः शरीरं वा, पुत्रपौत्रशरीरयोः परस्परं कारणकार्यता वास्ति। तथैव देशकालावनिर्वचनीयावेव प्रतिभातः। परमार्थतस्तु देशकालयोराकाशादिप्रपञ्चस्य च कारणकार्यता नास्त्येव। इत्थमुच्यते देशकालरूपसामग्रीमन्तरेणैव जाग्रत्प्रपञ्च उत्पद्यते। अतो जाग्रदपि स्वप्नवन्मिथ्यैव। यथा स्वप्नोपलभ्यमानस्त्रीपुत्रादीनां स्वप्ने एव सुखदुःखहेतुता भवति। न तु जाग्रदादौ; तदा तेषामभावात्। तथैव जाग्रत्पदार्थानामपि तात्कालिकसुखदुःखादिहेतुत्वमेव, न तु स्वप्नादौ सुखदुःखादिहेतुत्वम्, तदा तेषां पदार्थानामेवाभावात्। तस्माज्जाग्रत्स्वप्नौ समावेव। “त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथः।”

1st Answer :

- Transference of Brahman's Karanatvams to Desha, Kala by Anyatha Khyati.

2nd Answer :

- Anirvachania Khyati, Maya projects Desha - Kala and its Karanatvam also.



- Both Anyatha Khyati and Anirvachaniya Khyati not real
- Desha Kala does not have natural Kalatvam, only projected
- On the other hand - Kintu - Different from previous answer No. 1, Time-space is falsely projected by Moola Avidya
- Anirvachaniya Kalavatvam is projected by Maya
- Time - Space does not have causal status as its intrinsic nature
- Vandhya does not have capacity to have son, no natural Karanatvam.
- In dream he has son and grandson, simultaneously projected, no time gap.

Putra	Pautra
Karanam	Karyam

- Both gone simultaneously
- Sama kalatvat, no Sambandha
- Waker who becomes dreamer, sees grandson
- Nidra Shakti projects Karanatvam of son and grandson
- Waker's Karanatvam transferred to Putra, can't say
- Waker = Vandhya for Brahman, no Karanam
- Anyatha Khyati can't transfer to future Shariram
- Both body and grandson projected by Anirvachaniya Kyati
- Both jnana and Artha Adhyasa projected.

- Here Artha Adhyasa focused, Karanatva Status also Simultaneously projected.
- In 2nd Answer, Anyatha Khyati, does not come into future
- Body, body causal Status produced
- In Dream, 2 Bodies are not there
- In Place of Putra, Desha - Kala in waking
- In Pautra, Jagrat Prapancha taken
- Jagrat Prapancha = Grand Son
- Desha Kala and Prapancha are simultaneously produced, have no Karana - Karya Sambandha.

ND :

- Concludes Drishti - Srishti Vada here without Desha - Kala Karanam, Time, Space Originates.

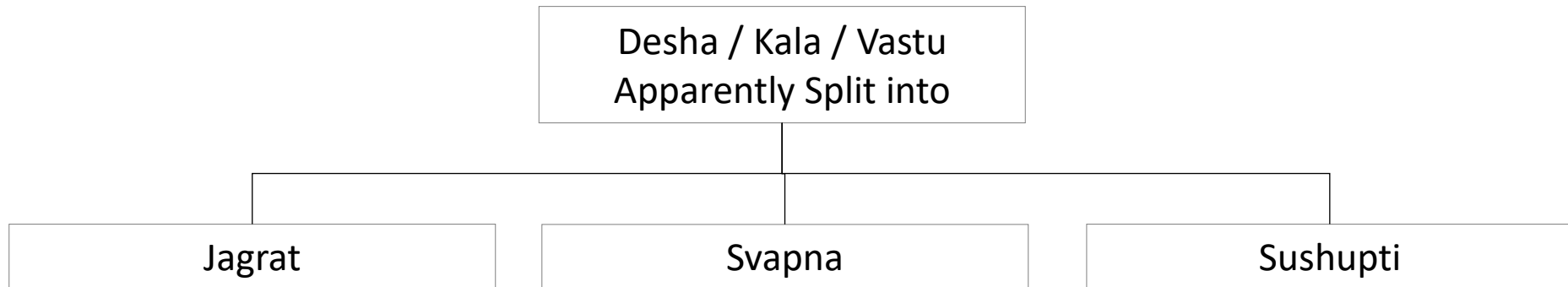
Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
 ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2] **4033**

- Akasha mentioned not Desha - Kala
- Akasha and Kala simultaneously originate
- No Karya - Karana Sambandha
- Pratibhasika Mithya not vyavaharika Mithya
- Karyam status is also projected, not real
- Object not cause of happiness or unhappiness
- Sukha - Dukkha Hetutvam, status is projected by Maya, temporarily
- Swapna gives happiness only in Swapna



They appear in Chaitanyam :

- No real happiness in in Svapna Padartha or Jagrat Padarthas
- No Sukha or Dukha Hetu in Jagrat or Svapna
- Dream wife, children have capacity to give pleasure or pain only in dream, not in Jagrat or sleep.
- They themselves are not there
- **Sukham, Dukham only temporary Tatkalikam.**

- Objects and Causal attributes are projections of Avidya, Maya
- Wakers Objects not in Dream Time - Space
- Jagrat, Svapna Samou Eva conclusion of Drishti - Srishti Vada Established here

Pramanam - Aitareya Upanishad :

स एतमेव सीमानं विदर्येतया द्वारा
प्रापद्यत । सैषा विदृतिर्नाम
द्वास्तदेतन्नाऽन्दनम् । तस्य त्रय
आवसथास्त्रयः स्वप्ना
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२॥

sa etameva sīmānaṃ vidaryaitayā dvārā
prāpadyata । saiṣā vidṛtirnāma
dvāstadetannā'ndanam । tasya traya
āvasathāstrayaḥ svapnā
ayamāvasatho'yamāvasatho'yamāvasatha iti ॥ 12॥

So having cleft this end, he entered by this Door. This is the opening known as Vidriti, or 'the cleft.' This is the Place of bliss. He has three abodes (in the Body) three States of Sleep, this abode, this abode, and this. [1 - 3 - 12]

(ऐ. १.३.१२) "स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः
सन्नुभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे
। सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः

All States	Equally
- Jagrat - Svapna - Sushupti	- Svapna - Svapna - Svapna

} Mithya

- Don't grade them higher, Lower, less real, all unreal.

Panchadasi - Chapter 7 :

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम्।
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥१७२॥

svasvapnamaparoksyena drstva pasyansvajagaram |
cintayedapramattah sannubhavanudinam muhuh || 172 ||

One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over the conditions of dreaming and wakefulness.
[Chapter 7 - Verse 172]

चिरं तयोः सर्वसाम्यमनुसंधाय जागरे।
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥१७३॥

ciram tayoh sarvasamyam anusandhaya jagare |
satyatvabuddhim samtyajya nanurajyati purvavat || 173 ||

An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them. [Chapter 7 - Verse 173]

- Advise to Vedantic students
- If you don't want to postpone Moksha, claim Moksha here and now
- Do Nididhyasanam regularly on Drishti - Srishti Vada Compare Jagrat to Svapna.

- **Jagrat Prapancha appears real in Jagrat Avastha.**

- Svapna real in Svapna Avastha
- Unreal in other Avasthas Hence, regard both as Svapnas
- Don't give over importance to Jagrat
- Then you will postpone Moksha

- **Don't give reality to Jagrat and give it a higher Grade**

- **Practice this equation - Jagrat = Svapna, Sarvam Samyam**

- Sarva = Drishti Srishti Vada
- Both totally equal, both Pratibhasikam, ungradable equal
- Anusandhaya - Renounce idea of their reality

Na Anurajyati :

- Don't have attachment Raaga or Dvesha for both

- **Moksha zero, if Raaga Dvesha is there**

- **Raaga - Dvesha must be diluted to claim Nitya Mukti**

- I am Mukta here and now

- **Moksha is proportionate to intensity of Raaga - Dvesha**

- Drishti Srishti Vada useful for Nididhyasanam and to claim I am Mukta here and now.
- Don't wait for Videha Mukti.

Revision 174 :

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नृभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः।

i) 1st Part of Drishti - Srishti Vada over :

- Here ND, logically arrived at Drishti - Srishti Vada

ii) Waker's Universe = Dream Universe no distinction :

iii) For junior student of Vedanta :

- Jagrat is higher Mithya vyavaharikam
- Swapna = Lower Mithya, Pratibhasikam
- Internal difference with Mithya only for junior student

iv) For senior student :

- Internal difference is negative
- Treat Jagrat Swapna same way call them both Vyavaharikam or both Pratibhasikam.
- ND - uses Pratibhasikam

• **For dreamer, Dream not dream in dream it is waking only, Vyavaharikam only.**

- Svakale - both Vyavaharikam
- Should not differentiate Jagrat and Swapna.

v) Main Argument :

- Desha - Kala not Karanam for Jagrat Prapancha
- Whatever is Chaitanya vivartakam, Mithya Padarthas projected by Maya can't be cause of anything.
- Yatho Chaitanya Vivartham Kasyam Karanam Na Bavati (Page 212)

vi) Desha Kala Chaitanya Vivartou, Tasyapi Karanam Na Bhavati :

- Rope Snake can't give birth to baby Snake
- **Since Desha Kala not Karanam of Jagrat Prapanche, Past seed not cause of Present tree**
- Past = Adjective = kala
- **Past object not Karanam of Present object since Desha, Kala, not Karanam**
- Experienced present tree not caused by Past seed
 - Past not cause
 - Kala not cause
- Who is cause of Present tree?

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

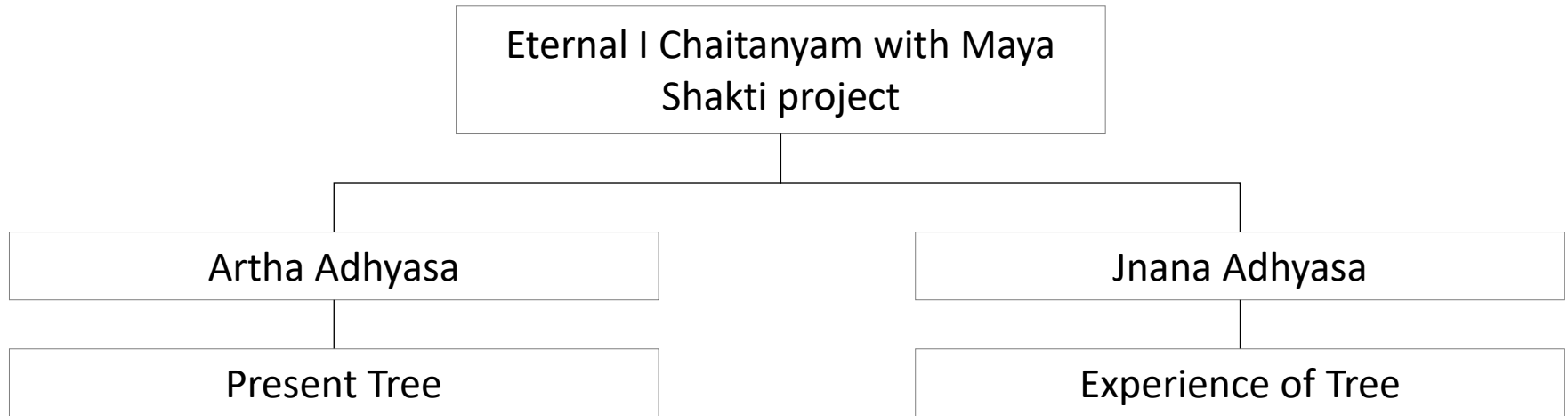
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This is for Senior Student

For Junior Student :

- Seed is the Karanam
- I with my own Maya Shakti am projecting
- Mind is not projecting



How?

- By Visualisation like in Dream
- In dream experience 24 Year Old tree, not produced by past seed, you feel wrongly in Svapna.
- Waker knows reality of dream, 24 Year Old tree and Tree experience in dream projected by waker compare to Dream, waking also
- Every present experience not product of Past, kala not cause.
- I with my Maya Shakti project.

- If mental projection, it becomes Kshanika Vigyana Vada, world not mental projection.
- Present world and experience is projection of I - Chaitanyam with the help of Moola Avidya, Maya
- There is no Past, only go from present to Present
- Past also projection of Maya in old Present
- Present is in Present in future also
- Past, Present, Future flow are Chaitanyam, vivarta Avidya Parinama
- This is Drishti, Srishti Vada, 2 Pramanams

i) Aitareya Upanishad :

स एतमेव सीमानं विदर्येतया द्वारा
प्रापद्यत । सैषा विदृतिर्नाम
द्वास्तदेतन्नाऽन्दनम् । तस्य त्रय
आवसथास्त्रयः स्वप्ना
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

sa etameva sīmānaṃ vidaryaitayā dvārā
prāpadyata । saiṣā vidṛtirnāma
dvāstadetannā'ndanam । tasya traya
āvasathāstrayaḥ svapnā
ayamāvasatho'yamāvasatho'yamāvasatha iti ॥ 12 ॥

So having cleft this end, he entered by this Door. This is the opening known as Vidriti, or 'the cleft.' This is the Place of bliss. He has three abodes (in the Body) three States of Sleep, this abode, this abode, and this. [1 - 3 - 12]

- Traya Swapna Jagrat, Swapna, Sushupti (Avyakta Prapancha)
- All 3 equal Swapna

• **Don't differentiate one Swapna from another Swapna**

ii) Panchadasi - Chapter 7 : Smruti Pramana :

चिरं तयोः सर्वसाम्यमनुसंधाय जागरे ।
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥१७३॥

ciram tayoh sarvasamyam anusandhaya jagare ।
satyatvabuddhim samtyajya nanurajyati purvavat ॥ 173 ॥

An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them. [Chapter 7 - Verse 173]

- Sarva Samyam = Totally same (Jagrat, Svapna)
- Same in all respects

For Dreamer	For Waker
Svapna = Vyavaharikam	Jagrat = Vyavaharikam

- Both appear Vyavaharikam in respective States, both Pratibhasikam in other States.
- Both Similar
- Learn to see that, then you have come to Binary format
- Drishti - Srishti Vada
- Desha, Kala not Karanam

2nd Part :

- Answering objection to Drishti - Srishti Vada
- Normal experience, View of the world Raises doubts in Purva Paksha.

Purva Paksha :

- Jagrat is real, not projected by me
- It is created by Ishvara, Swapna is unreal, Projected by me
- Swapna = Subjective
- Jagrat = Objective common sense view of the world
- Swapna = Pratibhasika
- Jagrat = Vyavaharika
- Brahman = Paramartika
- Trividha Satta Vada (TSV) = Common views for Junior Student
- We agree with Purva Paksha and are Sympathetic to Purva paksha
- ND answers May be convincing
 - Purva Paksha - 2 - 3 Doubts
 - ND's - 2 - 3 Answers

Part ii of Drishti - Srishti Vada (DSV)

Final teaching of Vedanta not affected by TSV or DSV

- One or two Mithya's - Does not affect

Example :

- Fake Rs. 500 or Rs. 1000 Note does not matter - Bigger fake = Smaller fake

Moksha comes by accepting both as Mithya

- Brahman Satyam, Jagan Mithya
- Moksha not affected by your agreement on TSV or DSV

(आ. ३३६-३३७) जाग्रति पदार्था

ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं नानुवर्तन्ते।

जाग्रत्स्वप्नपदार्था अस्थिराः ।

- **Jagrat Prapancha is coming into existence when we wake up**
- Jnana Samakale, when I experience Jagrat, Jagrat comes into existence
- **We are not experiencing “Srishti Drishti”, existent Jagrat Prapancha**
- I am experiencing Jagrat Prapancha which I Chaitanyam create with my Maya Shakti.

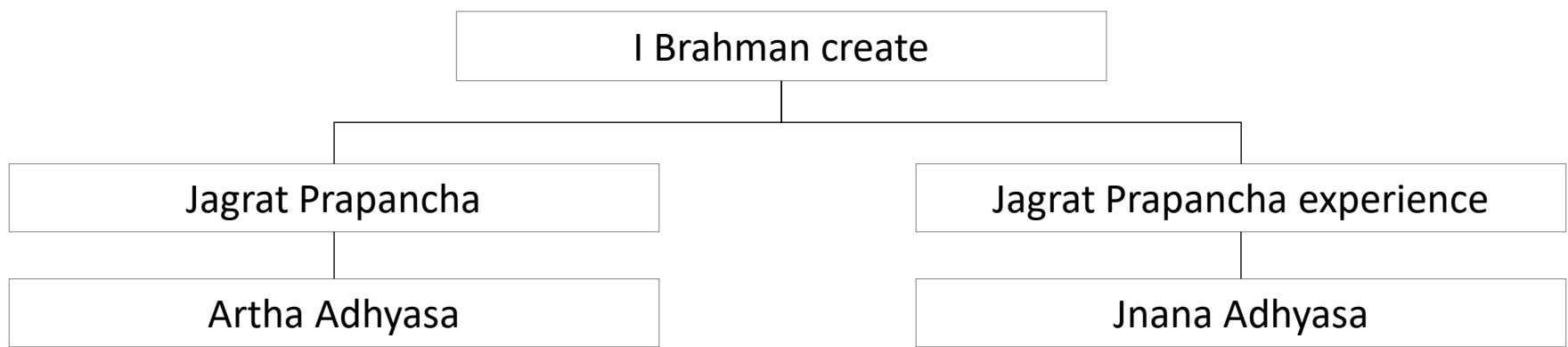
Whole discussion w,r,t

I - As Brahman

Here

I - As Jiva

Mandukya



- I - Not Mind, but I = Consciousness

I	I - Mind
<ul style="list-style-type: none"> - Consciousness - All Pervading - During Jagrat, project Prapancha, Desha Kala (Artha Adhyasa) and experience (Jnana Adhyasa) 	<ul style="list-style-type: none"> - Located in Singapore

- When Body wakes up, I create, project Prapancha (Object of Awareness - Consciousness)

Corollary :

- When I (Brahman) go to sleep, I resolve Jagrat Prapancha exactly like dream.
- I (Waker) create Svapna Prapancha (Artha Adhyasa) and Svapna experience (Jnana - Adhyasa) and I resolve it in me waker.
- What is popularly, Said before to Junior Student?

- Ishvara creates Jagrat Prapancha

ND :

- Have you listened to Mahavakyam?

Mandukya Upanishad :

- Karanam of Jagrat = Ishvara, equated to I = Turiyam
- Ishvara I = Pragnya - I in Sushupti Avastha

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- Pragnya I = Sleeper I = Ishvara I
- Sleeper Pragnya = Ishvara

During sleep who am?

- **Not individual sleeper but all pervading consciousness is home for both Jagrat Prapancha and Svapna Prapancha which are in dormant form.**
- This is mind-boggling revelation of Upanishad
- I am the consciousness

What type of consciousness?

- All pervading consciousness in whom Jagrat and Svapna Prapancha or resolved

Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā"nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

- Eki Butaha means Jagrat and Svapna Prapancha are resolved in Sushupti.
- Anandabuk Tritiya Pada
- Eshaha Sarveshvaraha... Ekoatmayan Eka Yoni
- During Sleep, I am not Jivaha, individual...

Chandogyo Upanishad :

- Tatha Soumya Brahma Videnti...
- I am Brahman, I am Ishvara in Sushupti
- I Ishvara, during waking State create Jagrat Prapancha, manifest, Project - Jagrat Prapancha
- When I go to sleep, I - Ishvara resolve Jagrat Prapancha
- When I dream, I create Swapna Prapancha
- I create Jagrat, Resolve, create Swapna Resolve....

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Jagarati Padartaha... Jnana Sama Kalam...

When I experience :

- Jnana Adhyasa
 - Artha Adhyasa
- } Simultaneously
- This is crucial verse of Anirvachaniya Khyati

- **Jnana Adhyasa and Artha Adhyasa simultaneously arise**

During sleep - we think, generally :

- **My experience of Singapore resolves but Singapore, India, world continues...**
- Jnana Adhyasa resolved, Artha Adhyasa continues is our firm conviction
- Then you are Trivida Satta Vadi

In DSV :

- One alone will never continue
- Both artha and Jnana Adhyasa rise and resolve simultaneously
- When experience ends, objects - Artha - ends for me...
- World resolves into whom?

TSV	DSV
<ul style="list-style-type: none">- World resolves into Ishvara During Pralayam- World born from Ishvara, resolves into Ishvara	<ul style="list-style-type: none">- World born out of me Chaitanyam in Jagrat- World resolves into me- Me not Mind- Mind included in the world, world along with mind resolved into me

- **I - All pervading consciousness, along with moola avidya - Maya is the reference point.**

Maya projects four things :

- Waker's mind, Waker's world, Waker's time, Waker's space
- Maya is located in me, Brahman

Dakshinamurthy Stotram :

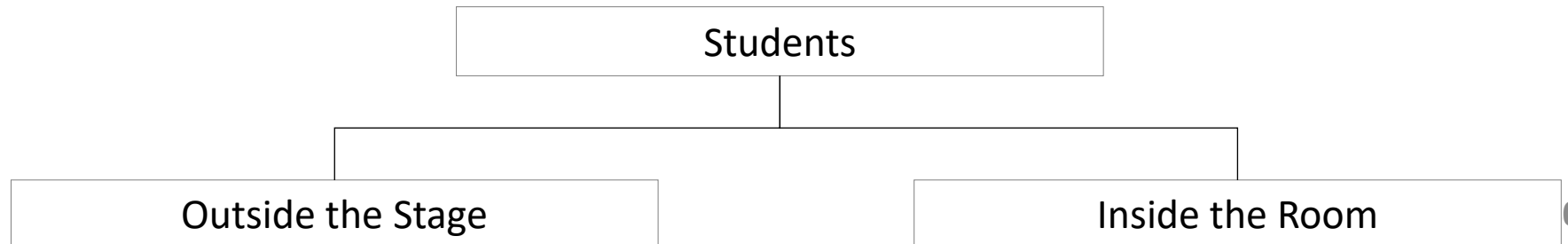
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

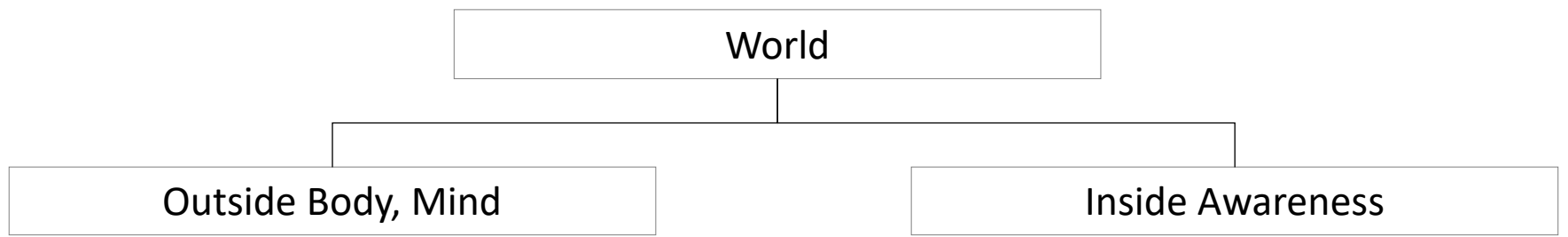
viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

Is world outside or inside me?

- Concept outside, inside is relative based on Reference Point.





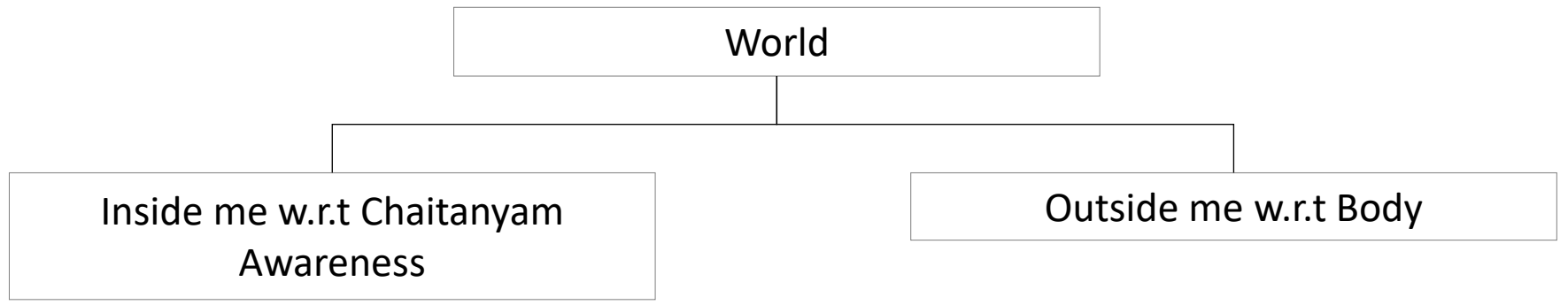
- **If world inside Mind then you are Kshanika Vigyana Vadi**
- From - Maya, Chaitanyam, Sakshi - Awareness Standpoint world is within Awareness
 - Sleeper I - Mixture = Ishvara and Pragnya
 - Waker I - Mixture = Virat and Vishwa
 - Dreamer I - Mixture = Teijasa and Hiranyagarbha.

DSV :

- When jnana Adhyasa is resolved, Artha Adhyasa also resolved
- Jnani does not have Ajnata, Ajnata Satta Nasti
- No existence of objects when they are not experienced
- Swapna Prapancha - Ajnata Satta Nasti
- When I don't experience dream, there is no existence of Swapna objects

- **After I wake up, I don't accept existence of Swapna Prapancha**

- Similarly, after I wake up to Nirguna Chaitanyam, there is no existence of Jagrat Prapancha - I project Jagrat...



Common Man :

- Does not know - Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- He does not know Brahman and not that I am Brahman
- When he asks say world outside me - TSV
- As Awareness, power of Maya in me, I can say world inside me.

Dakshinamurthy Stotram :

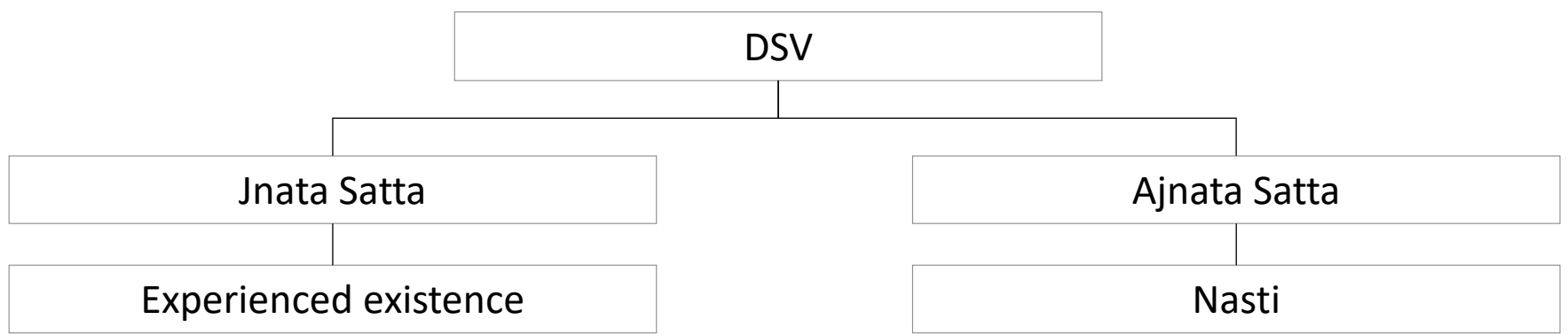
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

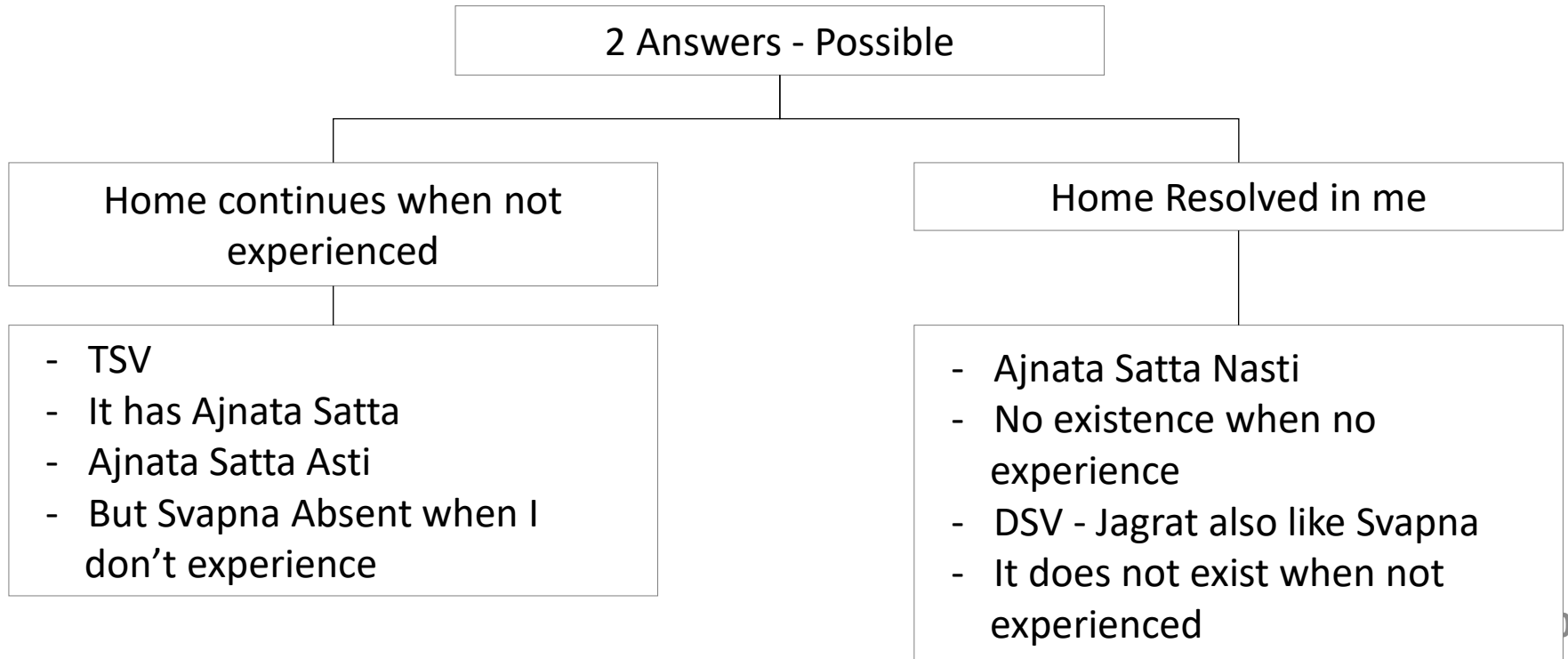
- We are indebted to the lord for this knowledge

- **Ajnata Satta Abhavat**
- **This is significant word in Advanced Vedanta**



In Sleep :

- My home resolved for me
- Does home continue in Sleep for me?
- I don't experience home - Home Resolved



DSV :

- Most disturbing, Swapna exists when I experience
- Experience resolved on waking up.

Law of Anirvachania Khyati :

- Both Artha and Jnana Adhyasa rise and Resolve simultaneously
- Extend Dream experience to Jagrat also on waking to Brahman, Ajnana Satta Nasti
- This is Proposition Swapna and Jagrat Prapancha Ajnanata Satta Nasti
- Tasmāt Ubaya Pratibhasikam
- Jagrat Prapancha Ajnanata Satta Abavat
- Jagrat not there in Sleep like Swapna in waking

Next Proposition :

- When I come home, office resolved
- It does not have Ajnata Satta
- Does not have continued existence - Tomorrow new home, office

TSV :

- Same home, office continues
- Artha Adhyasa continues

DSV :

- During next Jagrat, Prapancha you project is new Jagrat Prapancha
- Fresh people, objects, un-assimillable

DSV :

- This is ultimate Siddhanta - Parama Siddhanta of Vedanta
- We compromise and say
- Jagrat Satta continues TSV
- Objections in common sense view
- Jagrat Prapancha does not continue, Until next Jagrat, waking state, 2nd waking state
- Na Anuvartante, no continuity
- Jagrat and Swapna are Non-continuing, impermanent
- Each has Duration of one Avastha, Jagrat - Swapna Avasthas
- Each Prapancha survives for one day - This is DSV's conclusion

Revision 275 :

(आ. ३३६-३३७) जाग्रति पदार्था

ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं नानुवर्तन्ते।

जाग्रत्स्वप्नपदार्था अस्थिराः ।

New Corollary of DSV (Important Verse) :

Conventional	New
<ul style="list-style-type: none">- TSV- Jagrat Prapancha and Swapna Prapancha Mithya- Jagrat Vyavaharikam- Swapna Pratibhasikam- Jagrat has continued existence	<ul style="list-style-type: none">- DSV- Jagrat and Swapna equally Mithya

DSV :

- When I withdraw perception from the world, worlds existence ends
- Objective continuity of world not accepted without observer consciousness

TSV :

- Worlds experience ends in Sleep, world continues for others.

DSV :

- Jagrat exists only when I project Jagrat Avastha
- In Sleep, Dream, Jagrat ends
- End of experience = End of Jagrat Prapancha, Artha Adhyasa ends

• **Jnana Adhyasa = Technical world for Jagrat Prapancha**

- Both Jagrat Prapancha and Anubhava resolves into me Chaitanyam
- Include in Jagrat Prapancha Shariram and Antahkaranam = Kshetram.

- Resolved into me - Kshetrajna = All pervading consciousness not Mind enclosed consciousness ego I
- Mind resolves into Awareness
- I am Brahman, endowed with Maya / Avidya
- **No individual or total Karana Shariram**
- Karana Shariram only one called Avidya - Maya
- **During Sleep I - Pragnya am Ishvara = Brahman and maya**

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yonih
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

In Sleep I am Ishvara who is
capable of projecting

Jagrat Prapancha

Svapna Prapancha

- 2 Projections = equally Mithya
- During Sleep in DSV, I am Ishvara, Sarvagnyaha
- In Waking I am with Limited body, knowledge
- When I identify with individual Mind in Jagrat I have limitation of time, Space, knowledge, power.

- **When mind resolved, I am Ishvara, Sarvagnyaha, Omniscient but in Dormant condition - Called Maya, which is part of Ishvara, myself**
- **I am Ishvara, when I go to Sleep**
- **I wake up as Vishwa or Teijasa**

- I identify with individual Mind
- I become Alpagnya otherwise, without identification
- I am Sarvagnyaha Ishvara
- Sleeper = From Vyavaharika Drishti
- Atma = From Paramartika Drishti

DSV Ruling Party	TSV Purva Paksha
<ul style="list-style-type: none"> - Continuity of Jagrat Prapancha not acceptable in Sushupti Avastha - Different Avasthas, different Prapancha's 	<ul style="list-style-type: none"> - Jagrat Prapancha continues

- DSV will Sympathies with TSV, TSV becomes Angry on DSV

Consolation :

- Moksha does not depend on 2 Mithya Prapancha or one Mithya Prapancha both Mithya, Aham Satyam.

Topic 336 :

(३३६) मुख्यसिद्धान्ताज्ञानामेव जाग्रत्पदार्थानां स्थिरत्वबुद्धिः —

Primary teaching of DSV :

- Jagrat Padartha = Sthira Buddhi
= Continuity of Jagrat when we objectify existence and Continuity

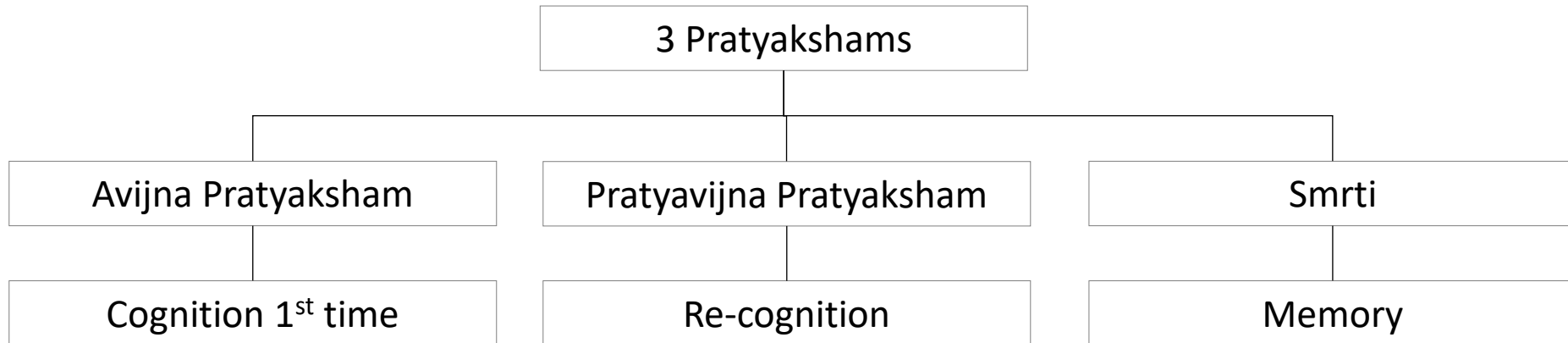
Purva Paksha - TSV :

ननु जागरात् स्वप्नमनुभूय पुनर्जागरणे सति प्रथमजागरे येऽर्था अनु-भूतास्त एव स्वप्नव्यवहितद्वितीयजागरेऽप्यनुभूयन्ते । न तु तथा प्रथमस्वप्न-दृष्टपदार्था द्वितीयस्वप्ने दृश्यन्ते । तस्मात्स्वप्नपदार्थापेक्षया जाग्रत्पदार्थाविलक्षणा एवेति चेत् तन्न । मुख्यसिद्धान्ताज्ञानमूलकत्वादस्याः शङ्कायाः ।

- Nanu = raises Objection
- I am in waking experience before Sleeping, keep my Spectacles down, Phone down and sleep.
- Don't experience the Bedroom and Mobiles in dream.

Commonsense conclusion :

- Specs, Mobile, Bedroom continues
- See same room on getting up
- Last night Jagrat Prapancha = Morning Jagrat Prapancha (Same tree)
= Pratya Bingya



Purva Paksha - TSV : Recognition :

- See / Cognize 2nd time - Yesterdays Jagrat Prapancha Seen today's as Jagrat Prapancha
- Pratyavijna reveals same Jagrat Prapancha

Pratyavijna Pramanam :

- For Jagrat Avastha, continuity exists even though there is an intermediary Svapna and Sushupti Avastha break.

- **Based on Pratyabingya Pramanam, we have to conclude Jagrat continues whether I experience or not.**

Argument :

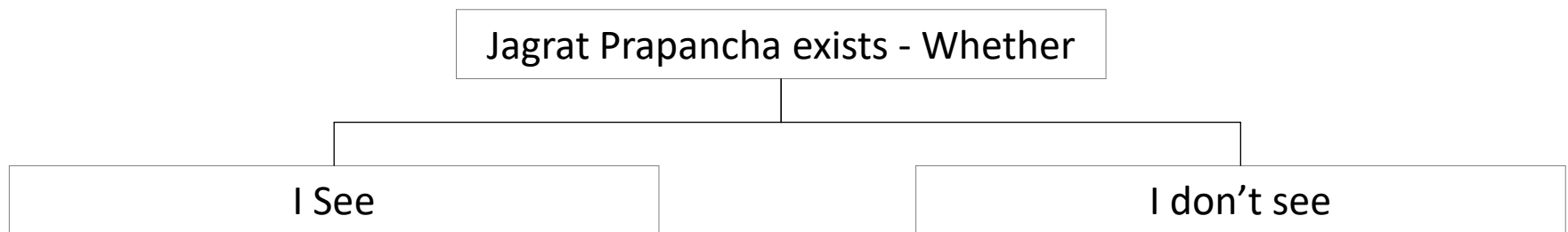
- What I experience in Dream Avastha, Does not continue in next Dream, it is broken by intermediary Jagrat Prapancha
- Jagrat Prapancha is same whether Svapna or Sushupti, intermediary experiences come and go.
- Svapna does not continue when broken by intermediary Jagrat.

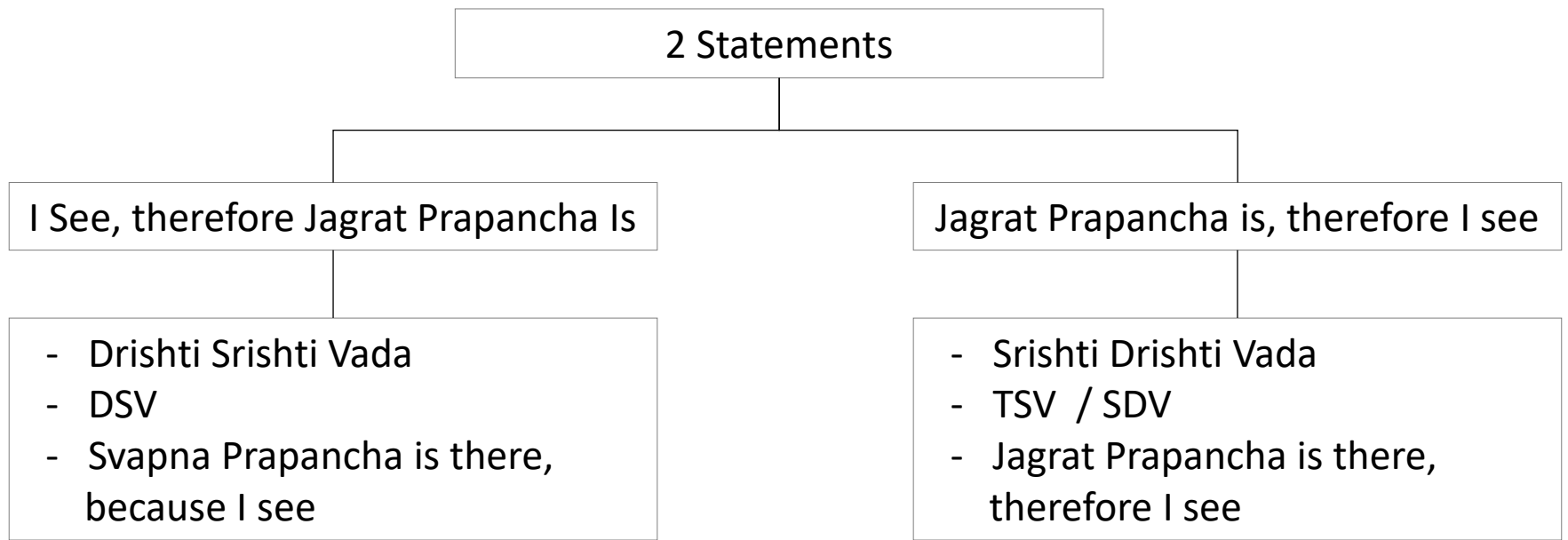
- Pre-jagrat Spectacles, Jug, mobile remain intact even though Sushupti, Svapna come in between
- Jagrat Prapancha has Pratyavijna Jnanam for its continuity.
- Yesterday I did ½ homework, balance remains tomorrow when I get up.
- Most powerful argument of TSV
- Jagrat Prapancha can't be equated to Svapna, Pratyavijna Pramanatvat.

Jagrat	Svapna
Vyavaharikam	Pratibhasikam

This is Srishti - Drishti Vada by TSV :

- Svapna is there because I see, I experience
- I See because Jagrat Prapancha is there, it exists.





- There is a difference in 2 Vadas, Vilakshana
- Avastha means experience

Teasing Answer of ND :

- **All Arguments are given because of ignorance of Primary Teaching - DSV**

Consolidates this idea :

तथा हि, अद्वैतशास्त्रस्य मुख्यसिद्धान्ताज्ञानामेवं दृष्टिर्भवति — संसारप्रवाहोऽयमनादिः । तत्र जीवस्य जाग्रत्स्वप्नसुषुप्त्यवस्था भवन्ति । जाग्रत्काले स्वप्नसुषुप्ती नश्यतः । स्वप्नकाले जाग्रत्सुषुप्ती नश्यतः । तथैव सुषुप्तौ जाग्रत्स्वप्ने नश्यतः । परन्तु यदा स्वप्नसुषुप्ती भवतः तदा जाग्रत्यनुभूतदारापत्यधनपशुगृहक्षेत्रारामादयोऽविनश्यन्तोऽनुवर्तन्त एव । तेषां ज्ञानमेव विनश्यति । पुनर्जागरणं यदा भवति तदा प्रथमजाग्रति स्थितपदार्थानामेव ज्ञानं भवतीति । इयं च मुख्यसिद्धान्ताज्ञानां दृष्टिः ।



- Pure knowledge = without Kala = Atma
- Absolute knowledge = Chaitanyam

= I alone am = Non-dual State = Advaitam = not two

- **TSV = Conventional People**
= Ajnani
= Before DSV teaching

Disturbing Paragraph :

- Ignorance of Advaitam = Non acceptance of DSV
- Assumptions of Ajnani

i) Jeevan Mukti, Videha Mukti wipes out our thinking, Samsara Pravaha our basic Assumption :

- There is a world outside there created by God

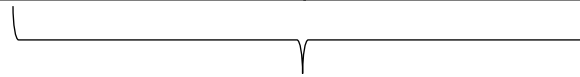
Gita - Chapter 8 :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṃjñakē || 8-18 ||

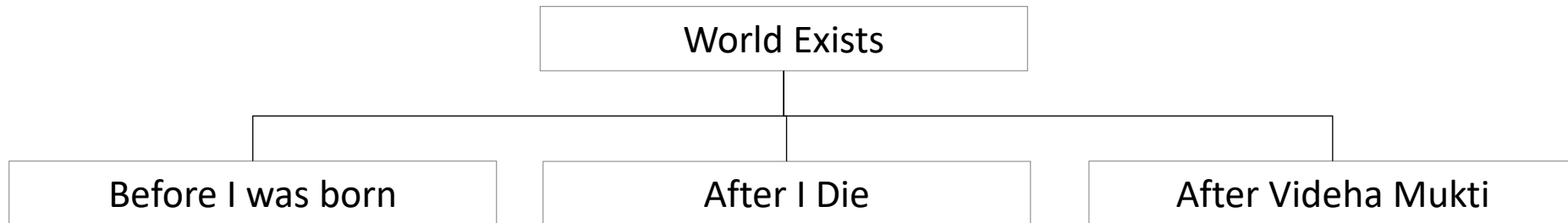
From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

From Unmanifest	From Manifest
All Manifestation comes in Jagrat	Everything goes to Unmanifestation in Sleep



Prakrti

- Higher than Prakirti is another unmanifest Brahman which is eternal, Highest Abode, world continues irrespective of My Birth / Death



- This is our Basic Assumption of the world
- A Continuing, endless world, Prapancha

This is Triangle format :

- Samsara Pravaha = Jagrat Prapancha is there from beginningless time

ii) In that Jagrat Prapancha Jivatmas are born and gone

iii) Every Jivatma has 3 Experiences of Consciousness, Avasthas

- Topic here - what is consciousness

- iv) 3 Avasthas are within Jagrat Prapancha, eternally existing
- v) Each Jivatma has Jagrat, Svapna, Sushupti - Avasthaha bhavanti
- vi) Each Jiva comes to Jagrat Avastha, Svapna Avastha, Sushupti Avastha.
 - Prapancha world continues, Artha Adhyasa continues
 - Experience, Jnana Adhyasa comes and goes.
- vii) Each Avastha, State, experience exclusive

In Jagrat Avastha, experience	In Svapna Avastha, experience	In Sushupti Avastha, experience
No Svapna or Sushupti experience, Avastha	No Jagrat, Sushupti experience	No Jagrat, Svapna experience

- Experiences related to Mind, thoughts
- Sakshi ever illumines the 3 States, experiences, Avasthas
- Advaitam alone exists, exists, eternal, Timeless
- Avasthas are exclusive, Jagrat Prapancha continues is our experience
- Artha Adhyasa continues, Jnana Adhyasa comes and goes
- Jagrat, Svapna, Sushupti - Ends but I witness am always there
- When I am in Svapna or Sushupti or Jagrat, world of Sun, Moon, wife, Children continues to exist.
- Anuvartante Eva.. End of Jagrat Prapancha is end of experiencer - I waker, I not seer, I Drashta - knower i, not Awareness Drk.

Jnana Adhyasa ends

Artha Adhyasa continues

- Jnana Adhyasa collapses in each Avastha, or when I wake-up
- Jnana Adhyasa comes back Artha Adhyasa continues
- Anaadi Kala Pravartaha... world will eternally continues Jnana bavati.

• **Jagrat has continuity is Argument of TSV**

Jagrat	Svapna
<ul style="list-style-type: none">- Vyavaharikam- Has continuity	<ul style="list-style-type: none">- Pratibhasikam- Has no continuity

Who Says?

Waker?

Dreamer?

- Judgement made by waker not Jnani - Knower of Atma

Question regarding Svapna Ask

Dreamer

- Svapna is real
- It is Jagrat for him

Waker

- Svapna unreal
- Not there

Jnani knower of Brahman /
Atma

- Both Jagrat, Svapna
Mithya
- I have no Sleep
- My ignorance is gone

- Jnani lives in Binary format

• **Satyam - Mithya - Shankaras format**

- We should not have Double Standards regarding Svapna
- Regarding Jagrat Prapancha we ask waker I
- Regarding Svapna Prapancha as dreamer I
- Ask to Corresponding waker's

Experiencer / Wakers of

Jagrat

Svapna

Sushupti

Brahman

- For Dreamer, Dream not dream but waking, Svapna continuous for dreamer.
- Ask experiencer - Drashta of Waker, Svapna, Sleep or Jnani who has knowledge of Shastra.

ND :

- Let Swapna be Judged by dreamer, experiencer of Swapna Prapancha
- To him there is continuous Swapna, there is Ishvara, creator of Swapna world
- All problems because of our Double Standards
- We take waker as Standard to Judge Jagrat, Swapna or Brahman, Judge both from Experience of Individual experiencer
- Then both Vyavaharika or Pratibhasika Satyam
- Judge from Brahman's Standpoint, both Jagrat / Swapna, equally Mithya
- Name it Vyavaharikam or Pratibhasikam
- Both Real w.r.t Respective experiencer, unreal when woken up to Satchit Ananda Brahman.

DSV's complaint :

- Judging Swapna as waker not Dreamer - which is a As long as we commit this Mistake, we will be Trivida Satta Vadis
- In Sleep I am Brahman, Upanishad says
- Analyse w.r.t Brahman, all 3 States Mithya
- Brahman Satyam - Jagan Mithya (3 Prapancha of waker I, Dreamer I, Sleeper I)
- Aham Satyam Jagan Mithya Jiva Braheiva Na Paraha.

Rectify Mistake of TSV and come to DSV :

- Mukhya Siddanta Agyanam, ignorance leads to Mistake of Double Standard in TSV.